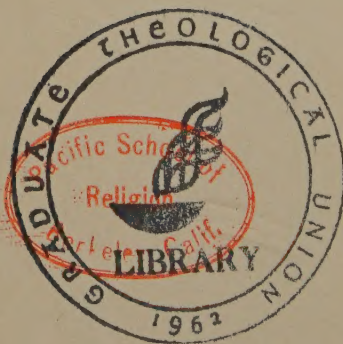


BIBLE READINGS

SIBYL MARVIN HUSE



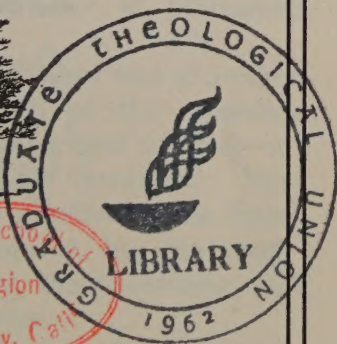
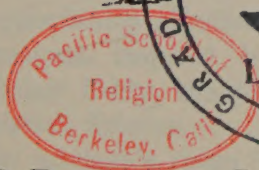


Sibyl Marwin Huse

Bible Readings

By

Sibyl Marvin Huse



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FOREWORD

THESE Sunday Afternoon Bible Readings were given freely to a number of invited friends, during the months of March and April, 1925. Two members of the audience took stenographic notes which are herewith transcribed, as there was a desire expressed by many that these informal Readings and interpolated observations might be available in permanent form.

The purpose of these Readings was to awaken interest in and recognition of the exceeding beauty of the Bible language, and to bring out in connected recital the Bible narrative. Here and there, as opportunity afforded, were introduced interpretations, inspired by the teachings of Mary Baker Eddy, the Discoverer and Founder of Christian Science.

Should it seem advisable these Sunday Afternoon Bible Readings will be carried further.

S. M. H.

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BIBLE READINGS

BIBLE READINGS

I

OUR BIBLE

THE Bible is the natural and proper educator of our American citizenry. It should be, as in many cases it was, with the founders of this nation, the first book they hear read and the book out of which they learn to read. There is a cadence in the Bible language that charms children. Their vivid imagination pictures Abram seated at his tent door, in the heat of the day; they, with him, receive the angel visitors. They stand with Joseph's brethren and listen wonderingly as he tells how the moon and stars paid obeisance to him. They walk through the Red Sea with the children of Israel and wait impatiently for Moses to come down from the mount.

Later, when in high school, children read of the achievements of Hercules, they should be able to remember Samson and David. Or when

reading of the self-glorification of Cæsar, in his *Commentaries*, how he led the legions of Rome against the helpless barbarians, they should at once grasp the difference between ambitious Cæsar and selfless Moses, who led a million or more slaves out of bondage up to the very Mount of God. The polished orations of Cicero, though inspired by civic righteousness, pale before the glory of Moses' fulminating oratory, as recorded in Deuteronomy.

From childhood to manhood and womanhood the marvelous beauties of the literature of the Bible should be constantly unfolding in the minds and hearts of the American people.

There are various names by which the Bible is designated: the Scriptures, a Latin word signifying the writings; the Testament or Covenant, meaning the covenant into which God entered with His people; the name with which we are most familiar, however, is the Bible, a word taken from the Greek *ta biblia*, meaning "the books." This name was given to the holy writings in the fourth century after Christ.

The Bible is divided into two parts, the Old and the New Testaments. There are sixty-six books; thirty-nine in the Old Testament and twenty-seven in the New. We find that there are twenty-two of these devoted to history, five are poetic, eighteen prophetic and twenty-one are epistles. In these sixty-six books are found

every form of literature—history, biography, letters, stories, fables, parables, hymns, songs, logic, philosophy and orations. There are at least thirty-six different authors, who wrote in three continents, Asia, Africa and Europe, in many countries and in three languages. They came from every position in human affairs. Some were kings, some farmers and fishermen; there were statesmen, ministers, preachers; one was a physician, one a collector of taxes—every known occupation is represented among these authors. Some of them were poor, some rich; some country-born; some bred in cities. Their writings extend over a period of about 1,500 years. Between the Old and New Testaments there is a lapse of about 400 years. And yet the Bible is one Book!

What is the reason for the unity of the Bible? One Mind, Spirit, called God, inspired these men of all ranks, of all ages, of all conditions and of all educations to write to the one purpose. The purpose is to reveal God and man—the true God and the perfect man. Another point of unity is that the character of God never changes; from Genesis to Revelation it is the same God. Again, the great moral law never changes. The attitude toward sin and the regard for righteousness is ever the same. And all the way through there is the unfolding revelation of man's perfectibility. This makes the Bible one great Book.

Let us consider what is called the Canon. The

definition of Canon might be "the moral standard of man." We might also consider it to be a catalogue of the sacred writings.

The Scriptures, the Bible, the Testaments, especially the Old Testament, continued for many hundreds of years in manuscript. These manuscripts were copied and recopied by many different scribes and the copyist is never infallible. But they were very consecrated people who copied these writings. Tradition says that when they had copied a line they counted not only the words but the letters and the dots, and it is amazing how little difference there is in the different texts. These differences, however, have given rise to what are called the "various readings" of the Bible. Someone has said that they do not amount to more than unimportant grammatical forms, or the spelling of words. In early Hebrew writing only consonants were used; later the vowels were inserted as points. The jot and tittle to which Jesus referred are these little points. "One jot or one tittle shall in no wise pass from the law."

We have no authentic Hebrew manuscripts—none later than the tenth century of our era; but we know that these are in the main correct, for about 358 B.C. there was made a translation of the Scriptures called the Septuagint, a word meaning "seventy," which refers to the seventy learned Hebrews who, in the time of Ptolemy,

gathered at Alexandria to translate the Hebrew manuscript into Greek. The Hebrews had been so scattered about the then known world that a great many of them had lost their ability to read the old Hebrew and there arose an agitation among them for their holy writings to be made available to all, and Greek was the prevailing language at that time.

Late in the fourth century after Christ, Jerome translated the entire Bible—Old and New Testaments—into Latin. This translation, called the Vulgate, put the Bible into the hands of more readers than either the Hebrew or the Greek. The first English translation of the entire Bible was made by Wycliffe, in the fourteenth century. This was followed by Tyndale's translation, about 150 years later, which was succeeded by several others. The sum and fruit of all these translations we now have in our present Authorized Version, called the King James Edition.

This was undertaken in 1611, by forty-seven English scholars, commissioned by the King of England. The order was to make as few changes as possible in the Tyndale and Wycliffe versions; only, indeed, such revisions as would clarify the meaning. Nearly four years were consumed in completing this masterwork. The editors met in different places, in companies, and translated different parts and then conferred with each other.

At the time the sacred writings appeared in Hebrew, or in English, that language was at the prime of purity and literary expression. The French literary critic Taine, who at the time his book appeared, was considered the greatest critic of English literature, says that no other book was so improved by translation as was the Bible, when it was translated into English. The English translation is a masterpiece of literature; it had to be so, because the great message of this Book is to be given by the English-speaking peoples.

The French Bible is the translation of one man and has no special literary value. The German Bible is the work of Martin Luther, a great scholar and a holy man; but the English Bible is the product of the combined intelligence, learning and devotion of appointed laborers.

To go back to the Canon. At the present time, all Protestant churches accept what the Sixth Article of the Church of England pronounces as the Canon for the Scriptures. The First Article of the Scotch Church endorses the same Canon. What is this Canon? It is the list of writings that are to be considered inspired of God. There are certain books, ten in number, which this Canon sets aside. These are called the Apocryphal writings and are sometimes printed between the Old and New Testaments.

We find statements of the canonicity of certain

books, in the books themselves. In Deuteronomy, 31:9 we read:

And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel.

Moses' commission passed over to Joshua. God directed Moses to call Joshua, and Joshua carried on the work of Moses. In the last chapter of Joshua, we read: "And Joshua wrote these words in the book of the law." Many think that Joshua wrote his book and attached it to the original document of Moses, so that it became a part of the law. This gives the Canon of the Pentateuch and the book of Joshua.

It is probable that Samuel wrote Judges and Ruth, as well as the books that bear his name, with the assistance, perhaps, of two scribes, Gad and Nathan. In I. Samuel 10:25, we read:

Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord.

Further on, in II. Kings, it is recorded that Hilkiah, a high priest, said unto Shaphan, "I have found the book of the law in the house of the Lord." This included Isaiah.

We now come to the time of the destruction of

Jerusalem, when the Jews were carried into exile to Babylon, where they remained seventy years. During this time, we suppose that the different parchments were copied and recopied. Under Ezra, Nehemiah and Zerrubbabel, the Jews returned to Jerusalem and there was a rebuilding of the Temple and a gathering together of the Sacred Writings.

Ezra, together with Haggai, Zechariah, Malachi and others, formed what is known as the Great Synagogue. They gathered together the old Canon and added to it the writings of Jeremiah, which included First and Second Kings, Chronicles (edited by Ezra), Ezekiel, Daniel and the twelve minor prophets. They also included Psalms, Job, and the writings of Solomon. The Canon of the Old Testament then closed. This was during the reign of Artaxerxes, who was king of Persia at the time of Esther, about 504 B.C.

Josephus says that no one dared to add to nor take from nor alter the Canon, which was closed at the time of Ezra and Nehemiah. So the Old Testament, as we have it, is identical with the Scriptures of that period.

All through the Bible we see its absolute honesty and integrity. A great many authors were writing their own biography and they never shrank from telling their own faults. They are never modest to the point of self-love, nor are they ever betrayed into self-glorification. It is a

true picture. There is but one perfect character delineated,—the man to whom they all looked forward—Jesus, the Christ. This is the one faultless character who was tempted even as we are, yet without sin.

The Old Testament was written in Hebrew, with the exception of parts of the books of Ezra, Jeremiah and Daniel, which were written in the Chaldee language. Jeremiah lived in Jerusalem, but addressed parts of his books to the Jews who were in exile, in Babylon. The book of Daniel was written in Babylon and part was written in the Chaldee language.

The New Testament was written entirely in Greek.

It is remarkable that the Bible was the first book ever printed, and there have been more Bibles printed than any other book in the world. The Bible is a library in itself, and it shall be read and taught *understandingly* in every school and every pulpit in America. The word of God compels recognition and obedience.

II

THE TWO ACCOUNTS OF CREATION

TODAY, we begin our study of Genesis, the first part of the Pentateuch or Five-fold-book, written by Moses.

The higher critics have broken many a lance on Genesis. The starting point of this modern criticism is found in a treatise written by John Astruc, a Frenchman, in the year 1753. In his treatise, he divided Genesis into two parts, on the basis of the use of the word "Elohim" or "Jehovah." He maintained that the usage of these two different terms indicated two parallel and independent narratives.

It is undoubtedly true that Moses was the most learned man of his time, one might say of any time. He had access to extensive libraries, and many documents, at that time already ancient, were available to him. Some of these documents possibly were incorporated into Genesis. But, in any case, all Biblical scholars agree that the master-hand shown in the able editing and uni-

fying of these different documents (if different they be) can have been no other than that of Moses.

Careful study of Moses' use of the terms signifying God reveals an extreme nicety of discrimination. He uses the term "Elohim" when speaking of God as First Cause, or creative Omnipotence. The root meaning of the word "Elohim" is "power." This term is translated "God" in our accepted Authorized Version. The term Jehovah, Moses seems to use when showing the intimate relation of God to His chosen people, the Hebrews, who were the repositories of the truth. The word Jehovah is thought to mean, or to have its parallel term in the locution "I Am That I Am," indicating the essential being of God, or His eternal fatherhood. This is translated in our accepted version as "Lord" or "Lord God."

The Hebrews, from the perversity and materialistic qualities belonging to mortals, gradually attributed to Jehovah their own racial qualities. They excluded other races from the protection and favor of Jehovah who became to them more a tribal god than the one universal God, Love, which Christ reveals to us.

One word more about the author of Genesis before we begin the study of the two chapters which give these parallel narratives. In the year 93 A.D., Flavius Josephus wrote a book

called *Antiquities of the Jews*. In the preface of this work, he pays a remarkable tribute to Moses:

Moses deemed it exceeding necessary that he who would conduct his own life well, and give laws to others, in the first place should consider the divine nature; and, upon the contemplation of God's operations, should thereby imitate the best of all patterns, so far as it is possible for human nature to do, and to endeavor to follow after it; neither could the legislator himself have a right mind without such a contemplation; nor would anything he should write tend to the promotion of virtue in his readers unless they be taught first of all that God is the Father and Lord of all things. . . . Now when Moses was desirous to teach this lesson to his countrymen, he did not begin the establishment of his laws after the same manner that other legislators did, upon contracts and rights between one man and another; but by raising their minds upward to regard God, and his creation of the world; and by persuading them, that man is the most excellent of God's creatures upon earth. Now when once he had brought them to submit to religion, he easily persuaded them to submit in all other things; for as to other legislators, they followed fables, and by their discourses transferred the most reproachful of human vices unto the gods, and so afforded wicked men the most plausible excuses for their crimes; but as for our legislator, when once he had demonstrated that God was possessed of perfect virtue, he supposed that men also ought to strive after the participation of it; and on those who did

not so think, and so believe, he inflicted the severest punishments. I exhort, therefore, my readers to examine this whole undertaking in that view; for thereby it will appear to them, that there is nothing therein disagreeable either to the majesty of God, or to his love to mankind; for all things have here a reference to the nature of the universe; while our legislator* speaks some things wisely but enigmatically, and others under a decent allegory, but still explains such things as required a direct explication, plainly and expressly.

As to the two narratives, meaning the two accounts of creation. The second differs little, if at all, from the myths and traditions of all countries and peoples. Tablets, found in Assyria, Babylonia and Egypt, bear very much the same story as the second chapter of Genesis—the story of Adam and Eve. With a difference of names and arrangement, the story of the Garden of Eden and of the “first man and woman” obtains in the myths of all peoples.

This is natural. Most people, individually and therefore collectively, reason *a posteriori*, that is, from effect to cause. Seeing everything go to dust, mortals naturally conclude everything came from dust. On the other hand the first chapter of Genesis stands alone. It has no parallel in any of the traditions, fables or myths of other peoples, where we find a host of gods or agents which are but the deification of the forces of nature.

The first chapter of Genesis is a revelation. It could not originate in the human mind, for the human mind of its own volition could not go so entirely out of its experience and make the statement of one God, Spirit, who reveals a universe.

I will here read from the textbook of Christian Science, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, pp. 501-502:

Scientific interpretation of the Scriptures properly starts with the beginning of the Old Testament, chiefly because the spiritual import of the Word, in its earliest articulations, often seems so smothered by the immediate context as to require explication; whereas the New Testament narratives are clearer and come nearer the heart. Jesus illumines them, showing the poverty of mortal existence, but richly recompensing human want and woe with spiritual gain. . . .

A second necessity for beginning with Genesis is that the living and real prelude of the older Scriptures is so brief that it would almost seem, from the preponderance of unreality in the entire narrative, as if reality did not predominate over unreality, the light over the dark, the straight line of Spirit over the mortal deviations and inverted images of the creator and His creation.

The second chapter of Genesis follows *a posteriori* reasoning; that is, examining a mortal and finding a causation for that mortal.

We turn from that chapter to the first chapter, where we find the opposite process. Here, Moses, through spiritual illumination, through the power of prophecy, through the power of God whom he announced, using the *a priori* method of presentation, sets forth the perfect God, Cause, and the perfect man, effect.

This first chapter of Genesis is our great treasure; it is the whole statement of truth; it presents the unity, the verity of God and man. The conscious and unconscious struggle to recover this truth constitutes human history. John, in Revelation, saw what is here stated in the first chapter of Genesis. He calls it the "new heaven and new earth" for the old things had passed away. What had passed away? The false sense of things as recorded in the second chapter of Genesis. The eternal fact as given in the first chapter remained, namely, God as the first and natural Cause, perfect, infinite, eternal, sufficient—expressing Himself in His image, man and the universe.

"In the beginning God created the heaven and the earth." You will find no parallel statement in history, mythology, philosophy, tradition—anywhere else in the world. It stands alone! On this divine premise, Christ Jesus established his entire Gospel. We must get back to that foundation before we can follow him and take up the cross—the overcoming of the evidence

that says, "Dust thou art and unto dust shalt thou return." "In the beginning"; no statement in mythology can get back to the beginning. It cannot find the origin. "*In the beginning.*" This statement does not relate to time. Do not think of a thousand years and then another thousand and then another and still another. "In the beginning." In other words, God is Principle, the substance, the primary and ultimate Source of His own creation. God is All, both primarily and secondarily. God is noumenon and phenomena.

In the beginning God created the heaven and the earth. Of more than that we cannot conceive. It means all that is within the cognizance or apprehension of men—the heaven and the earth.

The first unfolding of creation is the sense of intelligence by which creation is perceived, that is *light*. Do not think of the rays of the sun nor of an Edison bulb, which are all the same material sense of light. Spiritual light, which is here spoken of, has nothing to do with matter. "God said, Let there be light." Let intelligence be manifested—let intelligence perceive the glory of God! "And there was light."

Let that take place in our thought, today. As the spirit of God moves upon the surface of our thought and says, "Let there be light," there must be the response, "There is light; yes, I apprehend God, and His infinite universe."

THE TWO ACCOUNTS OF CREATION 19

“God saw the light, that it was good.” It was His own radiation, His own intelligence perceiving Himself, because God is infinite selfhood.

And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Notice God, Mind, separates the light, intelligence, from the darkness, non-intelligence. Therefore there is no night; no further mention of darkness until again contrasted with light, on the fourth day.

And the evening and the morning . . . were the first day.

Notice that the day begins with the evening, that is, spiritual comprehension increases to the morning. The evening light of the second day is greater than the light of the evening of the first day; indeed, the evening light of the second day is stronger than the morning light of the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

Waters mean elements, out of which are formed thoughts—objects. Light, being intelligence or

the radiation of Mind, the firmament erected is the power of understanding, the power of using this intelligence. The firmament, the ability to discern between good and evil, right and wrong, real and unreal, truth and error, must be established in individual and in universal consciousness, in order to reveal God's universe.

The firmament was established. Great stress is laid upon this point by emphatic repetition:

And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

As soon as the line of understanding, comprehension is established in thought, the light grows so that the evening increases to the morning of the second day and goes on increasing to the evening or beginning of the next day, or period of development.

Notice that all through this first chapter the term God is used which in the Hebrew is Elohim, meaning Omnipotence. It is used in the plural, the plural of majesty, the fullness of Power.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear.

This is the solid formation of thought. As the line of understanding is established, thought takes definite form and we find it possible to apprehend the ideas of God—the universe of His creating.

And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good.

It was the projection of God's own thought, a revealing of His purpose; it is like Himself—good, perfect. Mrs. Eddy says: "How could it be otherwise, since the spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom?" (*Science and Health*, 519.)

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

In *Science and Health* we read: "The grass beneath our feet silently exclaims, 'the meek shall inherit the earth.'" (*Science and Health*, 516.) Even our material sense of grass is very beautiful. Grass is a wonderful symbol—each little blade indistinguishably different from every other blade, yet all forming the harmonious one-colored carpet for the earth. It is uniform in color, growth

and form. If you tread on it, you do not hurt it. It is not resentful, not sensitive. The distinguishing quality of grass is meekness—you cannot destroy it, and you cannot destroy anyone who possesses the quality of meekness. The meek are not found under the blow levelled at them. They are under the protection of the Most High. Moses, the most powerful, the most learned, the greatest character, nearest in type to Jesus the Christ, is called the meekest man—his meekness was his might. Meekness is a quality of the ideal man; it is a quality of power. “The meek shall inherit the earth.”

The expression “herb yielding seed” should be read as a hyphenated word. God gives us the *seed* of everything; that is, the understanding to apprehend all things as He reveals them to us. The herb-yielding seed and the fruit-tree-yielding fruit are *thoughts*. Moses grasped the understanding of what God’s creation is—the power to comprehend truth.

And the earth brought forth grass, and the herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

It is always the Word and response to the Word. It is like a wonderful antiphonal anthem!

THE TWO ACCOUNTS OF CREATION 23

It is interesting to notice how this first chapter doubles its evidence. Three is a number often used in the Bible with wonderful significance. Three indicates the full nature of God, the unity of Life, Truth, Love, divine Principle. The first day declares light; the second day, the firmament; the third day, the earth is clothed with verdure. The fourth, fifth, and sixth days further unfold the glory of light, of the firmament, and of the earth.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth, and it was so.

Realizing that firmament means the line of division that understanding establishes between the real and the unreal, the true and the mythical, between what is good and the opposite supposition, we will understand that the lights in the firmament are the exponents, the expositors of understanding.

In Revelation, John saw that the dragon drew with him many stars from the firmament. Biblical scholars see in this the noted men of a period. The "lights in the firmament" are the light exponents. Moses, Elijah, and the prophets are

some of the great lights. Let us realize that the moon and stars are lights of understanding, God Himself being the great central Sun or Mind of His universe. We should think of ourselves as reflectors of that light, as emanations, rays from the Sun of Righteousness. Jesus said, "I am the light of the world"; and of his followers, "Ye are the light of the world." John says in Revelation that those who have overcome and washed their robes white shall shine as stars in the firmament of heaven.

All this we learn through understanding the symbology of the Bible. We have to express our spiritual thought in physical terms; so did Moses. You say, "I see," when you mean, "I understand." Paul says, "walk in the light." This does not mean go and exercise in the sunshine; it means realize that you are in the presence of God in everything you do, and so walk in the light. Lights in the firmament of heaven are God's ideas, God's children. They are stars and they *do* mark the times and the seasons. All these terms should not mean physical things to us; they should mean radiations of thought—spiritual ideas.

Mrs. Eddy says, (*Science and Health*, 509): "The periods of spiritual ascension are the days and seasons of Mind's creation, in which beauty, sublimity, purity and holiness—yea, the divine nature—appear in man and the universe never

to disappear." Periods of spiritual ascension are what mark the times. We would lose very much of our dependence on and observance of times and seasons, in the physical sense, if we would have more realization of ourselves as lights in the firmament of understanding.

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. (Gen. 1: 16, 17, 18.)

God has placed each of us in the firmament of understanding to give light upon the earth. We must divide the light from the darkness. We must be to one another rays of light, rays of joy, rays of understanding. When we come into the lives of others we should bring light—disperse the cloud or mist so as to reveal truth. The proper mission of man is to illumine the universe with spiritual understanding; he must have a reason for the faith that is in him.

And the evening and the morning were the fourth day.

Let us think of the evening growing into morning and of the morning light that exceeds the

morning of the preceding day. It is constant unfolding.

And God said, Let the waters bring forth abundantly the moving creatures that hath life, and the fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. (Gen. 1: 20, 21, 22.)

These are great qualities of the deific power expressed as living creatures. The whale is not a material creature, it is a moral quality which we know only theoretically, until we express it. We can speak of fidelity when it is merely an abstraction to us; but let some great test find us true to the demand, then and there comes a sense, "I understand what fidelity is"; we have perceived one of God's creatures.

Mrs. Eddy speaks of moral courage as "the lion of the tribe of Juda." Jesus is called the "lion of the tribe of Juda." Was there ever anyone who expressed moral courage as he did? How could an animal that God called good and that expressed certain qualities destroy another animal that expressed other qualities of God? The

agility and strength of the panther harmonizes with the gentleness of the lamb so that they can, as Isaiah says, lie down together.

In this wonderful first chapter of Genesis, all the animals harmoniously unite to show forth God's glory. They are not devouring each other; that condition would belong to Adam's dream as recorded in the second chapter of Genesis—where the argument of the serpent, corporeal sense, obtains and hides God's creation.

Moses starts with the *primary, fundamental*, essential statement that "God created the heaven and the earth." The wonderful progression of light, intelligence, displays the firmament of understanding, and all production is what spiritual thought accomplishes. The grass covers the earth; the fruit tree brings forth fruit; the sun, the stars and the moon reflect thought; all God's creatures represent and glorify Him—divine Mind.

The waters were not exhausted because the earth had been gathered out of them. Infinite Mind is inexhaustible. The earth—the solid formations appear, but the waters continue to bring forth abundantly marvellous representatives of God's power.

The fowls of the air filled the atmosphere, soaring thoughts, leading from the pure ideas to their Principle. Follow a bird in its flight and you soar with it; you get out of self and to get out of self is to find God.

“And God created . . . every winged fowl after his kind: and God saw that it was good.” Would the eagle prey on the robin and the hawk on the chicken? Would the water from which they proceed drown them all? The water here spoken of is not material; it is the infinite, spiritual producing power of God. The source that produces an idea cannot destroy that idea. The Mind that is good sees that its production is good. We must be caught up in the Spirit as John was, and see the new heaven and new earth. They are new only in that they have no element of decay. It is not that we have had an old world and shall have another one. The world of God’s creating is *new* because it proceeds from God; it is His manifest self.

And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

God does not tell His creations to kill each other; but to multiply, manifest His power. They have no multiplying power of their own. They manifest, reflect the qualities of creative Mind, God. To know that everything is a product of Mind, is to think as that Mind does and thus multiply its ideas, by reflecting, thinking. One thought leads to another thought; one

thought grows out of another thought, it does not destroy the one from which it was divided but increases the power of the original thought.

All God's perfect creatures multiply by reflecting the power of the one Mind, Spirit; thus manifesting the infinitude of Mind. Moses starts with God as his platform or premise. We must do the same and let Spirit reveal in us the universe as it is in the divine Mind.

When a leper came to him, Jesus saw it as Adam's dream in the second chapter of Genesis. He turned from it and looked into eternal Mind, Spirit, where "God created the heaven and the earth"—the first chapter. What became of the leper? It did not appear, and it would not appear to you or to me if we would let that Mind be in us that was in Christ Jesus.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

God's glory, majesty, power is eternal! Can it cease to be? If God says, Thou shalt, who is there to say, Thou shalt not? God calls into being. Who can put to death? No contradiction obtains in God's universe.

And God made the beast of the earth after his kind, and cattle after their kind, and everything that creep-

eth upon the earth after his kind: and God saw that it was good.

This is *a priori* reasoning. It is reasoning from God to man—from Principle to the idea of that Principle. Reasoning from Principle you find idea. If the premise is right, the conclusion is right. Moses knew this.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

The fulness of light, intelligence now makes apprehensible the climax of creation. Elohim, the plural form is used to express God in the plenitude of majesty, in the amplitude of power, as omnipotent creative Father. Man is also spoken of in the plural, to signify the full nature of man as God's image and likeness.

So God created man in his own image, in the image of God created he him; male and female created he them.

God did not create a male and then a female. In the universe of God's creating, man is whole. There is no suggestion of division in the perfect

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statement of Principle and idea as Moses gives it, in the first chapter of Genesis.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it.

God did not tell man to devastate the earth; to kill the animals upon it; to destroy its vegetation. God said, I have created all this through the expression of my power. Manifest this power, replenish the earth by reflecting the intelligence of Spirit. Use the Mind that is I Am.

Thus the heavens and the earth were finished, and all the host of them.

III

THE LINE OF SETH

LAST week, we considered the two narratives of creation—the Elohist and the Jehovist; the first revealing God, as supreme good, creating the universe and man in His own image and likeness; the second, the Jehovist, representing the false sense of man and a tribal deity.

The Bible opens with the sublime statement, "In the beginning, God created the heaven and the earth." So, then, God is the primal and ultimate source, substance and law, the Principle of all things. The first chapter ends with these words: "And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day."

Man is the meridian glory of the sixth day. As the universe harmoniously unfolds, man, the male and female of God's creating, the idea of Mind, Spirit, appears. The Elohist account closes with the first two verses of the second chapter of Genesis:

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which he had made.

There follow two verses which are introductory to the Jehovistic account, and we come to the sixth verse:

But there went up a mist from the earth, and watered the whole face of the ground.

This mist is misconception, misapprehension, mystification. It is a distorting lens, as though one should "look through a glass darkly." It is a contradiction. It is the mind of the flesh, or the carnal mind of which Paul speaks. Jesus called it the "father of lies." In our day, Mrs. Eddy identifies it as the serpent and calls it variously "mortal mind," "corporeal sense," or "material sense."

In order that you may understand these definitions, I will read from *Science and Health with Key to the Scriptures*, 252, 253, by Mary Baker Eddy:

The false evidence of material sense contrasts strikingly with the testimony of Spirit. Material sense lifts its voice with the arrogance of reality and says:

I am wholly dishonest, and no man knoweth it. I can cheat, lie, commit adultery, rob, murder, and I elude detection by smooth-tongued villainy. Animal in propensity, deceitful in sentiment, fraudulent in purpose, I mean to make my short span of life one gala day. What a nice thing is sin! How sin succeeds, where the good purpose waits! The world is my kingdom. I am enthroned in the gorgeousness of matter. But a touch, an accident, the law of God, may at any moment annihilate my peace, for all my fancied joys are fatal. Like bursting lava, I expand but to my own despair, and shine with the resplendency of consuming fire.

Spirit, bearing opposite testimony, saith:

I am Spirit. Man, whose senses are spiritual, is my likeness. He reflects the infinite understanding, for I am Infinity. The beauty of holiness, the perfection of being, imperishable glory,—all are Mine, for I am God. I give immortality to man, for I am Truth. I include and impart all bliss, for I am Love. I give life, without beginning, and without end, for I am Life. I am supreme and give all, for I am Mind. I am the substance of all, because I AM — THAT I AM.

The mist, which presented a false sense, a reversal of the image of God, could not, however, wholly obscure the reality of man's true existence, as God's image and likeness. The mist seems to disperse, from time to time, and we catch glorious glimpses of the reality, as brilliant stars in the firmament of understanding. Even in that gro-

tesque distortion of woman called Eve, the sensual rib of Adam, the dust man, the mist is not dense enough to hide the little ray of promise:

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; IT SHALL BRUISE THY HEAD, AND THOU SHALT BRUISE HIS HEEL.

The serpent, corporeal sense, has always gone on its belly. It is a well known axiom, in military logistics, that "an army travels, or marches, on its stomach"; consequently the "base of supplies" is the chief concern of a general. It is equally clear that the food so essential to the serpent is dust primarily and secondarily. As Paul aptly expresses it, "meats for the belly, and the belly for meats: but God shall destroy both it and them."

In Eve's conception of Cain, we behold only the "serpent's seed." There is no ray of light in him. He seems composed entirely of "corporeal sense." Indeed, I am inclined to think that Cain and Abel may have constituted one person; that Abel was the gleam of the spiritual reality of Cain and that Cain, as Cain, was entirely corporeal sense—the serpent in Eve's consciousness. We read of Cain and Abel that

“they fought together,” as the good and evil fight in us all. We have no record of Abel’s descendants. But there is a generation of Cain which we shall examine later.

And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering:

But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. . . .

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him.

In Hebrews 11:4, we find an explanation of this passage:

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts.

Jesus speaks of Abel in his arraignment of the Pharisees and their lack of spirituality.

Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

Matthew 23: 34-35.

These are the only references we have to Abel; that better concept of man disappears—the mist closes down, the carnal nature of Cain shut it out from human view.

Again we have a ray of light, a better thought in Seth; we read that Eve “bare a son, and called his name Seth.”

For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord.

It is interesting to note here—and unless one is careful to note it there will be confusion in reading the fourth, fifth and sixth chapters of Genesis that the genealogy of Cain closely parallels the line of Seth, not only as to numbers but as to names.

We need take no account of the generation of

Cain until later. In the line of Seth we find Enoch. Seth's line offers less resistance to the spiritual, real man; God's image, as it were, shines through the thinner places in the line. We read of Enoch:

And all the days of Enoch were three hundred sixty and five years: and Enoch walked with God: and he was not: for God took him.

And in Hebrews eleventh chapter:

By faith Enoch was translated that he should not see death; and was not found; because God had translated him: for before his translation he had this testimony, that he pleased God.

Also in Jude there is a slight reference to Enoch where he is ranked with the prophets. Enoch is sometimes called "the first prophet." Jude is warning the early Christians of the introduction into their ranks of false prophets, teachers and ungodly men; he speaks of these as

. . . wandering stars, to whom is reserved the blackness of darkness forever. And Enoch also, the seventh from Adam prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints, to execute Judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of

all their hard speeches which ungodly sinners have spoken against him.

Continuing the line of Seth, we find Methusaleh, Enoch's son, who attained the great age of 969 years; then Lamech, who was the father of Noah. In Noah we have a *regenerator*, as it were, a higher type than Adam.

The line of Cain was a darker, grosser, much more material line than that of Seth.

The sons of God (*i.e.*, the sons of Seth) saw the daughters of men (*i.e.*, of Cain) that they were fair; and they took them wives of all which they chose. The two parallel lines thus intermarried. This combining of the two lines of Seth and Cain led to great corruption and depravity so that Noah, of the line of Seth, became much disturbed at the extreme wickedness and gross sensuality of the people. The voice of a higher understanding, a sense of God, spoke to him; and we are told in Hebrews and in Acts that Noah became a preacher and preached for a hundred and twenty years, trying to persuade the people to turn from their horrible materialistic practices. But they laughed at him; the carnally minded always resist and mock the more spiritually minded. They always turn against the prophets.

During a hundred years, Noah was building a refuge for himself and for all who would listen to him. His understanding of the immortality of

all that is good constructed an Ark, which is a symbol, or type of salvation. The apostles thus refer to the Ark and the entering into it as a symbol of baptism, or regeneration.

Into the Ark then entered Noah, his wife, their three sons with their wives.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

During these many days in the ark, Noah naturally had a great deal to think about, and his thoughts were no doubt of an anxious, troubled, foreboding nature; the dark raven, restlessly wandering to and fro, symbolized this state of mind. When Noah should come out upon the earth what would he find? He had been preaching for an hundred and twenty years to people who turned a deaf ear to his pleadings. He had lost many for whom he had labored, with the earnest, ardent love of a would-be deliverer. But this gloom of regret, and of lonely apprehension is pierced by a bright ray of hope, for we read:

Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the

waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

Noah rose above the selfish depression of human conjecture and sent out the white dove, a thought of humility, of peace, of hope. But the dove returned to Noah; consciousness was not yet ready to receive Noah's spiritual thought, so it came back to him to grow and strengthen.

And he stayed yet other seven days; and again he sent forth the dove out of the ark; And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

The earth had been cleansed and was ready for Noah's higher sense of things than had been that of Adam.

And he stayed yet other seven days; (always the complete number seven): and sent forth the dove; which returned not again unto him any more.

The thought of peace, hope, and joy now found reception on earth. And Noah, his wife, their three sons, Shem, Ham, and Japheth, and their wives came out of the ark; that is, they came into a new sense of things and with them in their consciousness, was every living thing that had entered with them into the ark.

Noah's understanding of the immortality of man and of all God's creatures lifted him into an entirely new world, as it were, and whatever the flood may signify, however universal it may have been, we know that Noah's understanding separated him from the people and things of his day and generation. The world for him was repopled by his own family.

And Noah began to be an husbandman, and he planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid upon both their shoulders, and went backward, and covered the nakedness of their father, and their faces were backward, and they saw not their father's nakedness.

And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

Much of the old world carnality, the Cain nature, remained. The baptism of repentance symbolized by the flood is not sufficient. The fiery baptism of the Holy Spirit which brings reformation is necessary.

And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech.

So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore the name of it is called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

The story of the tower of Babel is at once history and parable. It repeats in hieroglyph the second chapter of Genesis. The Tower of Babel represents the belief of life in matter. It symbolizes Adam, sensuous mortals and their evolution dream. The shifting sands of pride, arrogance, superstition and ignorance of God afforded

the only foundation upon which rose its monstrous bulk of lies, amid noxious vapors of perverted reason and vain imaginings, to the zenith of confusion.

The interest of the Bible lies almost solely in the lineage of Shem. We will note a few names along the line. Arphaxad and then Eber, a name identical with the later *Hebrew*. Then Peleg. "In the days of Peleg the earth was divided." Peleg means "division." It has been thought, and it seems quite possible, that this refers to a great rending of the earth, by which the western hemisphere was divided from the eastern, thus forming a separate continent. If you will look at a Mercator Chart, which represents the earth in flat, you will notice how the east coast of South America corresponds with the curve in the west coast of Africa. Some suppose that the earth was wrenched apart and that a consequent flowing in and subsidence of the ocean left one continent divided into two.

In this same line of Shem, we notice Nahor, the father of Terah, who is of interest to us for his son was Abraham. "These are the generations of Terah: Terah begot Abram, Nahor and Haran." Haran was the father of Lot, of Iscah and of Milcah. This genealogy is of unusual interest because Abram married Iscah, another name for Sarai which made Lot not only his nephew but his brother-in-law as well. Milcah,

Sarai's sister, married her uncle Nahor, Abraham's brother, whose son Bethuel was the father of Rebecca whom we shall see Abraham chose as wife for his son Isaac.

Abraham is one of the great figures in world history. He was called "the friend of God." There are various traditions about the early life of Abram told in the old Hebrew records which are more or less mythical. Mohammedans have united with the Hebrews in framing these fables, for they also claim Father Abraham as their great prophet. There seems, however, to be some truth in some of the traditions and we gather that Terah was a maker of idols. The story goes that one day he left his son, Abram, in charge of the business. A customer came in and ordered an idol. Abram set the men to work at it. The next day the customer came in for his idol, Abram asked, "How old are you?" He told his age and Abram said, "How can you call this god when it was made but yesterday." The purchaser said, "He is my god . . . I worship him." The next day Abram came out, in the early morning, and saw the stars fade before the rising sun. He exclaimed, "This mighty sun is greater than these idols that my father makes," and he fell on his face and worshipped the sun. Then as the day wore on and he saw the sun go down and the moon and stars appear, he worshipped the moon and the stars.

Day came, and again they disappeared and the sun rose. So he thought to himself, "There is something behind all this that governs the moon and the stars and the sun. I will worship that great One who causes all this to be." Thus Abram became the founder of monotheism in the Hebrew race.

Terah journeyed with his entire family eastward from Ur of Chaldea and came unto Haran. There the call came to Abram:

Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and in thee shall all families of the earth be blessed.

We read in Hebrews 11:8:

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith, he sojourned in the land of promise, as in a strange country, dwelling in tabernacles. . . . For he looked for a city that hath foundations, whose builder and maker is God.

Abram departed from Haran taking with him Sarai, his wife, and Lot, Sarai's brother. He crossed the Euphrates; for this reason, he was

called the "Hebrew" or "the man from across the river." The name is also traced back to his ancestor, Eber, so named, probably, because he too had crossed some river into a newer, higher file than that of his contemporaries.

Abram came down into the pasture lands of Canaan; but at that time there was a famine, so he pushed down into Egypt. Because Sarai was blond and the Egyptians were dark, and because she was very beautiful and much younger than Abram, he told her to say that she was his niece. This led to her being taken to the harem of Pharaoh. But because Abram had become the repository of the truth that had been revealed to him of the oneness of God, he and Sarai were under the protection of this God. Pharaoh suffered great affliction, and it was revealed to him that Sarai was the wife of "this just person." Abram was sent for and Pharaoh, after rebuking him for his deception, gave Sarai back to him, made large gifts to him and sent him away. Abram returned to Palestine.

IV

ABRAM THE HEBREW

TODAY, I am going to ask you to stand with Abram and Lot on the elevated plain which lies between Bethel and Hai. To the north lies the country of Syria, what we would now call the eastern part of Asia Minor. To the east, about fifteen miles from where we stand, is the Jordan Valley. Back of us, about seventy-five miles to the west, is the Mediterranean Sea. Turning to the east and looking over the Jordan—letting your thought travel for many, many miles, a thousand or more, you are looking into Mesopotamia. Down from the northwest, travelling southeasterly for about eighteen hundred miles, is the great River Euphrates, a very long and very winding river, but at no place very deep. Where this River Euphrates, at that time, joined the Persian Gulf, clear over to the eastward, was the city of Ur, in the country of Chaldea. The river has brought down the alluvial soil during the centuries, so that now the city is one hundred and fifty miles from the Gulf.

From the city of Ur, we have traced Abram's coming up the Euphrates River till he stopped at the city of Haran. Later he came down into the north of Canaan. His first resting place was Shechem where he tarried some little time. Then he came down further into Canaan to where we are, on this tableland. Abram found the country already inhabited by the Canaanites, descendants of Canaan, the son of Ham, who had sought out the arable land, so that Abram was forced out of the fertile plains into the hill country where there was only pasture land, and sometimes he was driven up into the barren highlands.

Here where we stand with Lot and Abram, Bethel is to the southeast of us; Hai is to the northwest. This highland is quite barren in the dry season. When Abram came into the country, there was a drought which caused him to go down into Egypt to the south and west of us.

He came back after this stay in Egypt, much enriched by the gifts Pharaoh gave him as an apology for having taken Sarai, Abram's wife, to his harem,—gifts of gold, silver, camels, asses, sheep, and all that a nomadic Arab would consider to be valuable possessions; but he had no permanent foothold, he owned no land. Lot had also greatly increased his possessions, to such an extent, indeed, that they could no longer dwell together, as they required more pasturage than the land afforded.

So they are standing here, on the upland pasture, looking over the country and thinking how they shall settle the dispute between their herdsmen. Abram gives place to Lot, and says, Take which way you will; to the left hand, and I will go to the right; or to the right and I will go to the left. God had promised all of the land to Abram and to his children—he had faith in that promise. Moreover, he gave the first word to Lot, because Lot was the presiding member of the family, being the son of Abram's older brother. Lot chooses the very beautiful valley of the Jordan.

The Jordan is an impetuous, rushing stream, sixty miles long. Its average depth is about four or five feet, and in no place is it more than ninety feet across. It drops from the Sea of Galilee, which is some six hundred feet above the Mediterranean, to the Dead Sea, which is thirteen hundred feet below the Mediterranean. The streams running into this gorge are quite numerous. So, as Lot looked out over the valley, it presented a very striking contrast to the barren upland on which he and Abram were standing. Lot chooses the Jordan Valley, and they separate. He takes his herds and flocks and his herdsmen with him and settles on the outskirts of the town of Sodom. Later he becomes a resident of Sodom.

Lot having gone into the Jordan Valley, Abram

received the word of assurance that all the land that he could view should belong to his descendants. He then travelled further to the south and came into what was known as the land of Mamre.

In the valley of the Jordan were five cities. I will not trouble you with the names of all five, but Sodom and Gomorrah will be familiar to you. Each of these five was ruled by a king. They formed a confederacy tributary to Chedorlaomer, king of Elam, the prominent empire at that time in western Asia. These cities had been subject to Elam for twelve years. In the thirteenth year (and this was soon after Lot had become a resident of Sodom) they rebelled, and Chedorlaomer came from Elam, subdued the surrounding country, and sacked the five cities. Among the prisoners was Lot. We read this story in the fourteenth chapter of Genesis:

And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Da-

mascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him.

This was a new king, successor to the former who had fallen in battle.

And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

Abraham's reply speaks the high-minded, noble chief he was:

And Abram said to the King of Sodom, I have lift up mine hand unto the Lord, and the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich: save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

At this same time that the king of Sodom was seeking to reward Abram for delivering him from Chedorlaomer, there came to meet Abram a character that interests us very much.

And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he (Abram) gave him tithes of all.

About a thousand years later, David, in the 110th Psalm, makes this remarkable statement:

The Lord hath sworn, and will not repent, Thou (the coming Messiah, or Christ) art a priest forever after the order of Melchizedek.

Another thousand years and the author of Hebrews says:

For this Melchizedek, King of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is King of peace; without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God; abideth a priest continually.

Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priest-hood, have a commandment to take tithes of the people according to the law, that is of their brethren, though they come out of the loins of Abraham: but he whose descent

is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better.

Hebrews 7: 1-7.

Abram certainly here had a glimpse of the real man of God's creating. Melchizedek was a king of righteousness, a priest of the most high God, king of peace, and was without material generation.

Abram, by his victory in the foregoing battle preserved Canaan from the encroachments of a great eastern potentate—preserved Canaan for a place where the Truth might be revealed and unfolded to a people who were being prepared to receive it. Being commissioned by the spiritual power of God to do this thing, Abram was exalted to a very high plane of spiritual perception, so that he rose above the evidence of corporeal sense (which, remember, is the serpent, and shows only the man born of flesh) rose above matter-evidence and beheld Christ,—man in his kingly majesty, in his priestly office, as God's image.

Returning to the narrative in Genesis 15:

After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield and thy exceeding great reward. And Abram said, Lord God, what wilt Thou give me, seeing I go childless, and the steward of my house is this Elieza of Damascus?

Having been so constantly in the spiritual thought, having penetrated the veil of Adam and Eve, of material generation, sufficiently to catch a glimpse of the ideal man, Abram's spiritual perception did not endure the test of advancing age. What was to become of all his wealth? He did not have the understanding of his own continuity, of his own existence, as a child of the *living Father*. So he says:

Behold, to me Thou hast given no seed; and lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him saying, This shall not be thine heir; . . . And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and He said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness.

In Romans, fourth chapter, Paul says:

What shall we say then that Abraham our father, as pertaining to the flesh, hath found? (Notice "our father as pertaining to the flesh") . . . For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. . . . For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. . . . He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to

God; and being fully persuaded that, what He had promised, He was able also to perform. And therefore, it was imputed to him for righteousness.

The story as given in Genesis continues:

And he said, Lord God, whereby shall I know that I shall inherit it? . . . And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; And they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. . . . But in the fourth generation they shall come hither again: . . . In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates.

This definite instance of prophecy makes us pause and consider. The Science of Being is that God is All. "All" includes Principle and idea—Cause and effect. As God, "All," is Spirit, there is nothing but Spirit. The universe, including man, beast, bird, fish, and reptile, is spiritual, because it is the effect of Spirit, the only Cause. Spirit's creation is Spirit's image, Spirit's likeness. In other words, Spirit is the Soul or Mind of the universe. The universe or creation is effect, manifestation, body of Mind. It is All Spirit, All God. God is All.

Any statement not founded on or in perfect

line with these fundamentals is outside the realm of Science and is, therefore, not true, not logically coherent. Mind, of which intelligence is a basic quality, operates on non-intelligence as light does on darkness. A true idea is in conformity with Principle. This fact is eternal and immutable. A misconception, a misapprehension of idea is not in conformity with Principle, and is, therefore illogical and incoherent; is not idea, for idea is image in Mind.

Abraham's thought was illumined by divine intelligence. The light of Spirit, Mind, penetrated the darkness of materiality sufficiently to show him truth, in its essential wholeness. His thought was lifted to behold reality in its entirety. Reality knows no such limitations as time and place. Under the light of all comprehensive Mind, he saw idea. The light, however, did not reach him in sufficient power to dispel wholly the darkness of mortal mind models. But, as the spiritual illumination presents truth as everpresent, not broken into past, present, and future, mortal sense was obliged to present its entire counterfeit. It could do so only under the limits of its own belief of time.

All right ideas rest in their divine Principle—the I Am That I Am. False mentality attempts to say "I am," but, at once it is forced to say "I was," or "I shall be." It cannot hold the present which belongs eternally to the ever-

present, never past and never absent Principle, with its unerring idea, its image and likeness.

Abram, under the operation of divine Mind, experienced a dual consciousness. He perceived the true ideas resident in Mind, the eternal self-existent I Am, while he also beheld in mortal belief the false presentation of these ideas. But, as the true ideas were complete in spiritual conception, the false presentation had to be complete also, although it seemed to involve the passage of 430 years. These years, however, were merely a phase of false belief, for time is a mortal concept, a limitation inherent in the very nature of error.

The eternal glory of everpresent realities as the reflections of Spirit was reversed in the consciousness of Abram, so that he saw the whole lie of the whole truth. This dual consciousness is what we know as prophecy. A wholly spiritual consciousness, fully illumined by the undimmed light of divine Mind, would present to the thought only the ideas of divine Principle, in their essential purity and eternal, infinite present. There would be to such a consciousness no accompanying human experience nor mortal history.

Abram had been single-eyed in his service to God. He had been taught by no mortal—he had received a revelation from God. Through a spiritual sense, there had been revealed to him

the great truth of monotheism which was to be developed in his people, the Hebrew race. Through them, it was to be preserved and given to the world. The promise was that through him and through his seed, the whole world should be blessed—all the nations of the earth.

Why should this be said to Abram? Did it not mean that *through his perception of Spirit as God* the whole earth should be blessed? Abram had turned away from the idolatrous worship of the forces of nature, which worship led those about him into extreme sensualism. Out of that gross materialism, Abram lifted his thought to the perception that the creator of all things is Spirit, and that His creation is like Himself, spiritual.

The Jews failed to understand that Abraham's perception of Truth was the seed that was to bless all the nations. They honored the personal Abraham instead of his great spiritual message. They were absorbed in tracing, through the centuries, the generations of his flesh, instead of watching the unfolding of his spiritual message. As a natural and inevitable consequence, they did not recognize the spiritual mental powers which Jesus exercised nor crown them as the Messiah or Christ. They looked for a magnified mortal, a super-Jew, who should embody all the despotic qualities of a mighty oriental potentate. Looking through the lens of racial pride and big-

otry, they had more and more, as time went on, substituted a sublimated sense of the persons of the prophets for the spiritual import of their prophetic utterances. This gross materialism hid Christ from them and still hides him from their descendants.

In like manner, the Roman Catholic Church has built up itself on the weak and vacillating, personal Peter, who thrice denied his Master; whereas Jesus declared that he would build his Church on the wholly spiritual foundation—the sublime statement of his eternal sonship with God, which Peter made when under the influence of Christ's spiritual illumination. Jews and Roman Catholics are drawn together by the magnetic attraction of their gross materialism. Both deny Christ, by the substitution of the corporeal for the spiritual.

After this digression we return to Abram.

Following the dictates of his wonderful spiritual illumination, Abram had left his home and come into a strange land, seeking "a city that hath foundations whose builder and maker is God." Following that spiritual impulsion, he had not lived in the flesh. Sarai, much younger and naturally leaning upon Abram, closely associated with him, had grown with his spiritual thought. They lived in the spiritual thought and not as the Canaanites, the descendants of Noah's sensual son, Ham.

But the argument came to Abram that he was getting on in years and had no successor. That was the serpent talking to him; that was material, *not* spiritual sense. Abram's thought dropped and Sarai's dropped with it. Why did they not stay on the heights, so as to catch the rays of the rising sun of righteousness? They had gone as far as their understanding of God enabled them to go. But Sarai had so spiritualized herself that she was unable to conceive after the flesh. Seeing, but not understanding the situation, she said to Abram, I am not able to bear you a son.

And Sarai, Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. . . . And Hagar bare Abram a son: And Abram called his son's name, which Hagar bare, Ishmael.

Hagar was an Egyptian! Was not Abram's line to go down into Egyptian slavery to atone for this?

And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect,

Abram had lost the true seed, the spiritual thought which was to bless the whole earth. But

although he had fallen, Abram was again taken, as it were, into the counsels of God, because the lineage of those who were to be the guardians of such truth as was then revealed could not come of an illegitimate son.

And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram (elevated father), but thy name shall be called Abraham; for a father of many nations have I made thee. . . . As for Sarai thy wife, thou shalt not call her name Sarai (my princess), but Sarah (princess) shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. . . . This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. . . . And my covenant shall be in your flesh for an everlasting covenant.

Abraham had looked for the seed in the flesh, so from henceforth the covenant had to be *in the flesh*.

In the selfsame day was Abraham circumcised, and Ishmael his son. And all the men of his house, born

in the house, and bought with money of the stranger, were circumcised with him.

And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee; Behold, I have blessed him. . . . But my covenant will I establish with Isaac, which Sarah shall bear unto thee.

Genesis 17.

Here follows the beautiful picture of Abraham sitting in the tent door in the heat of the day and receiving the angel visitants. This incident Paul refers to when he urges to receive strangers, "for thereby some have entertained angels unawares."

And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree.

It was customary in these countries to provide water for the feet, as the sand of the desert getting into the sandals was very annoying.

And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. . . . Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. . . .

And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the Lord said, Shall I hide from Abraham that thing which I do: seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the

men turned their faces from thence and went toward Sodom: but Abraham stood yet before the Lord.

Genesis 18.

The story is familiar: how Abraham pleaded that if there were fifty righteous persons would not the city be saved? And then, if there were only forty, God would not destroy the city for lack of ten men. No, it would be saved for forty. And he pleaded until he obtained the assurance that if there were ten righteous persons the city would not be destroyed. But he pleaded no further. If he had kept on pleading, would he not have saved the city for one, even Lot?

The story of Lot I will sum up in a few words:

When the men left Abraham, they went to Sodom where Lot received them into his home. They told him he must flee at once with them. So, Lot, his wife and children fled from Sodom to the little town of Zoar. Lot's wife, looking back, became a "pillar of salt." We suppose that she was overtaken by a wave of asphalt. The pillar was still standing at the time Moses wrote.

And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac being eight days old, as God had commanded him. . . . And the child grew, and was weaned: And Abraham made a great feast the same day that Isaac was weaned.

And Sarah saw the son of Hagar the Egyptian,

which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. . . . And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-Sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs.

And she went, and sat her down over against him a good way off, as it were a bow shot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad to drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

Genesis 21.

Abraham had the promise from God that Ishmael should prosper and become a great nation, so he feared not to send him away that he and Hagar might not interfere with Isaac. During

all the twenty-five years or more that Hagar had lived in the close family life of Abraham and Sarah, she must have gathered something of the Truth. The bottle of water which Abraham laid upon her shoulder symbolized this truth. He drew the water from the deep well of spiritual thought which God had driven in his consciousness. Hagar went away to have her own experience; very soon the bottle of water was exhausted. She held the truth only by reflection, and so her light faded out; her understanding of God drifted away, and she cried out for the life of her child. Then her eyes were opened and she saw a well of water close at hand. Through suffering, she gained a certain spiritual ability to perceive the affluence of God's loving kindness; this revived the child.

In the third chapter of Galatians, Paul tells us, in speaking of the perfect seed:

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the *law*, which was four hundred and thirty years after, cannot disannul, that it should make the *promise* of none effect. For if the inheritance be of the *law* it is no more of *promise*; but God gave it to Abraham by promise. . . . And if ye be *Christ's* then are ye Abraham's seed, and heirs according to the promise.

Paul was making the all-important point that the Jewish race ceased to function as the guardians of the truth, as soon as Christ came. Their rejection of *Him* caused them to be no longer the repositories of the truth, because the promised seed had come, and they had rejected it.

There was no heirship according to the *law*; it was inherent in the *promise*. Paul says, "And that seed, which is Christ . . . was by promise." "Wherefore then serveth the law? It was added because of transgressions till the seed should come to whom the promise was made." Abraham began this "transgression" by committing the sex act which engendered the seed of the serpent, corporeal sense. Now, as the sex act was characteristic of the Adam-Eve generation and was the forbidden knowledge of good and evil, it could not be God's method nor belong to his man who bore the divine image and likeness.

"And it came to pass after these things that God did tempt Abraham." The Apostle James says: "God tempteth no man. But when a man is tempted he is led away of his own lust." It would seem that Abraham, at this time, had a revival of spiritual thought, a perception which caused great remorse for his deflection from Spirit. He mourned over having lost the spiritual sense of himself, of Sarai, and of the seed which was to bless the whole earth. That seed was the spiritual apprehension of God which, retained, would

have revealed the Messiah. That seed of trust, hope, and faith had to be again revived through the long period of suffering in Egypt. Then "the law was added because of transgression" until, finally, a virgin was found pure enough to have the spiritual thought of God as the only Father of man.

When Abraham realized what he had done, it seemed to him that he would have to destroy Isaac who was then some twenty-five years old. This incident in Abraham's life is most beautifully told:

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. . . .

And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father; and he said, Here am I, my son. And he said, Behold, the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

Genesis 22.

Isaac was a young man of twenty-five years. He must have yielded himself: he must have had a sense of atoning for the corporeal sin of his parents. Abraham, by his admission of having sinned, was able to perceive that he was a transgressor of the great spiritual law that man is spiritual. The ram caught in the thicket was symbolic of his own carnal nature, caught in the tangled wilderness of the belief that man is material, corporeal. In slaying the ram, Abraham prefigured Christ's triumph over his own flesh, given him by his human mother, and also showed the necessity for each one of us to do the same.

V

THE GOD OF ABRAHAM, OF ISAAC AND OF JACOB

LAST Sunday, we left Abraham returning from Mount Moriah, after the offering up of Isaac. They met the young men who had gone with them part of the journey and then went on to Beer-sheba. Beer-sheba became the more or less permanent residence of Abraham and of Isaac.

Shortly after this incident, Abraham heard that his brother, Nahor, who had remained at Haran, had a family of eight sons. The youngest of these sons, Bethuel, had a daughter, Rebekah. This news may have come to Abraham as a result of his seeking to find out something about his brother's family. Abraham did not want Isaac to marry a Canaanite, so he may have begun to consider negotiations with his own people, for a wife for him. These proceedings, however, were interrupted by the passing away of Sarah.

By this time, it was about sixty-five years that Abraham had lived in Canaan. He had been a

wanderer in a foreign land; and although his encampment had been more or less stationary, he depended to some extent on the sufferance of the people. The children of Heth called him "a mighty prince among us." But the passing of Sarah made it necessary for Abraham to have some burying place, so he bought the field of Ephron:

And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

Genesis 24: 17-18.

Abraham took it upon himself, as is the custom with all eastern peoples, to arrange the marriage of Isaac. He called his oldest servant to him—probably the same Eliezer of Damascus, steward of his house—and made him swear that he would not permit Isaac to marry any of the daughters of Canaan. He directed him to go to Haran and bring a wife for Isaac from his brother Nahor's family. In order to do this he must travel all the way through Canaan, starting from Beer-sheba, the southernmost part of Palestine, through Shechem, retracing the way Abraham had come. This story is a striking example of the

literary value of the Bible. It is a wonderfully drawn picture; the lines are simple and sweeping:

And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.

And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she

said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. And she hasted and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not. And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. She said moreover unto him, We have both straw and provender enough, and room to lodge in.

And the man bowed down his head, and worshipped the Lord. And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren.

And the damsel ran, and told them of her mother's house these things. And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well. And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he

came unto the man; and, behold, he stood by the camels at the well.

And he said, Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels. And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on. And he said, I am Abraham's servant. And the Lord hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife, to my son of the daughters of the Canaanites, in whose land I dwell: But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

. . .
Then Laban and Bethuel answered and said, The thing proceedeth from the Lord: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken.

And it came to pass, that, when Abraham's servant heard their words, he worshipped the Lord, bowing himself to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment and

gave them to Rebekah, he gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master.

And they said, We will call the damsel, and enquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them. And Rebekah arose and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

We leave them travelling towards the well of Lahai-roi beside which Hagar found the water for Ishmael.

The meditative, home-loving Isaac was devoted to his mother and grieved her loss. He was not aggressive, but gentle and yielding. He would rather give way, even if it involved a sacrifice,

than resist. We feel the atmosphere of his character in the following:

And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.

And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself.

And the servant told Isaac all things that he had done. And Isaac brought her into his mother's Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

Genesis 24.

Then, evidently because the family circle was somewhat broken up for Abraham, he married Keturah. We are led to suppose that she was never elevated to the station of Sarah—she was more in the sense of a concubine, because the sons of Keturah did not rank with Isaac. To Isaac, Abraham gave all that he had—his position as priest and patriarch in the family, and all his possessions.

And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

Rebekah and Isaac lived at Beer-sheba some twenty years before any children were born to them—making Isaac about sixty years old. Rebekah was very much younger; we know this because it was not the custom in Mesopotamia to let the marriageable daughters herd the sheep; so Rebekah was probably quite a child when she was brought to Isaac.

Twenty years pass, and the twins, Esau and Jacob, are born. It is revealed to Rebekah that these two sons represent two contending peoples; two nations shall be born of them, they shall be unfriendly and the older shall serve the younger.

Esau and Jacob were of quite different types, even in their personal appearance. We are told that Esau was red and hairy and Jacob was smooth and fair to look upon.

And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

Jacob was very much the disposition of his father, and Esau was evidently very much like Rebekah. The peace-loving Isaac was stimu-

lated by the rather wild, huntsmanlike, frank, generous nature of Esau. Jacob was more pliable, yielding to the dominating character of Rebekah. Isaac loved Esau, and Rebekah loved Jacob; the family relations became strained and unhappy because of the rivalry between the two brothers.

It must be remembered that Jacob and Esau were twins. Any difference in age therefore was factitious rather than real. Jacob gained the birthright by strategy; but it had been foretold to Rebekah that the younger should rule the older.

And Jacob sod pottage: and Esau came from the field, and he was faint: and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright.

And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

Genesis 25.

In the twelfth chapter of Hebrews we read more of condemnation of Esau than of Jacob in this transaction of obtaining the birthright. How-

ever we may condemn Jacob for his trafficking, still he was seeking something for which he had great appreciation and for which Esau evidently had none.

Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Much might be said in extenuation of Rebekah's attitude towards Jacob and Esau. She knew that one of the boys was to be the repository of the great and precious truth of monotheism. In Esau, Rebekah undoubtedly recognized a nature quite unfit for this high trust. But nothing can excuse the subterfuge and deception that Rebekah and Jacob practiced on Isaac, in order to obtain for Jacob the blessing that Isaac intended for Esau.

Isaac was advanced in years and his sight had become dim, so that he felt that he must go through the ceremonial of conferring the priesthood and patriarchy upon his successor. He called his oldest son, Esau, and told him to pre-

pare venison. Esau, evidently aware of what his father was about to do, went out to procure the game. In the meantime, Rebekah, having overheard this conversation, called Jacob to her and told him that they must make sure of his receiving the blessing—which was irrevocable once it was given. Rebekah prepared a lamb in the same way she would venison. Jacob was afraid and said, “Behold Esau my brother is a hairy man, and I am a smooth man: My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.” Rebekah told him to bring the skin of the lamb which they had killed (the hair of the young lamb is very soft and like the hairy skin of a man) and she prepared this and put it upon his neck and hands and sent him in with the venison.

And he came unto his father, and said, My father, and he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it unto me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near unto Isaac his

father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank.

And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed: Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise and eat of his son's venison, that thy soul may bless me.

And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn, Esau. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison and brought

it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

And he said, Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept.

And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; And by thy sword shalt thou live, and shalt serve thy brother, and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

These words were fulfilled when Esau went out to the east of Canaan and became a nomadic Arab. To this day his descendants have no settled abiding place. The name "Edom" (red), in memory of the red pottage for which Esau sold

his birthright, was applied to the country over which he roamed. The Romans called it Idumaea. The Israelites and the Edomites were ever at war. The Edomites resisted when Moses asked if the Israelites might pass through their land into Canaan,—Jacob's children had to meet the resistance of Esau's children. David conquered the Edomites who thus became subject to Jacob. At the time of the fall of Jerusalem Nebuchadnezzar took the Hebrews to Babylon as captives. Edom, at that time, was an ally of Nebuchadnezzar, and thus Edom broke the yoke of Jacob. Later in the time of Herod, a descendant of Esau, Esau ruled over his brother Jacob.

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

Genesis 27.

The serpent's seed of hatred and the woman's seed of spirituality were manifested more and more in the contest between Jacob and Esau. Jacob disclosed the serpent, or Cain nature, in his deception and bargaining; Esau, in his hatred of his brother and in his resistance to the divine mission of Jacob. Their grandfather Abraham manifested little of the serpent nature, and yet we

must remember that Abraham fell into the flesh, which gave the serpent nature to his son Isaac. Isaac's wife Rebekah was the daughter of Abraham's brother Nahor who was an idolator, not a worshipper of the one God. In Jacob and Esau, we see much of the pagan, polytheistic, serpent nature.

Rebekah overheard Esau's threats and told Isaac that Jacob's life was in danger. Both parents knew that in Jacob they must protect the promises, because Esau, to their great distress, had married two daughters of the land, Canaanitish women, which had put his children outside of the line of the promise. Rebekah persuaded Isaac to send Jacob back to Haran, to her people, that he might there have a refuge from the hatred of his brother, Esau, and perchance find a wife among her kin.

And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger which God gave unto Abraham. And Isaac sent away Jacob: and

he went to Padan-aram unto Laban, son of Bethuel the Syrian, and brother of Rebekah, Jacob's and Esau's mother.

Esau, seeing Jacob leave the ancestral home, tried to reinstate himself in his father's eyes, by marrying a daughter of Ishmael, son of Abraham. In this way, he thought to return to the Abrahamic line; but Ishmael's mother and also his wife were Egyptians, which did not make Esau's position any better.

Jacob retraced exactly the course that Abraham took when he came into Canaan.

And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into

this land; for I will not leave thee, until I have done that which I have spoken to thee of.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of that city was called Luz at the first.

And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Genesis 28.

Jacob awoke and was awed and astonished, although he had been brought up by Isaac to believe in the one infinite God of Abraham, still he had been influenced by the pagan people about him to feel that God is more or less of a local deity. He was surprised to find that God was also in the land of the stranger.

Jacob was at this time about seventy years old. At Bethel he made a vow that if God would

preserve him (again this trading spirit, making bargain even with God) he would serve Him.

It is a tradition that the children of Israel took the stone of Bethel to Egypt. It accompanied them on their forty year pilgrimage in the wilderness. When the temple of Solomon was built, the Bethel stone was given a prominent place. Afterwards, Jeremiah took it with him down into Egypt, and when he fled from Egypt, so the legend runs, he carried it to Spain and from there to Ireland. It was carried by the king of Ireland to Scotland where it was called "Stone of Scone." Edward I of England took it to London. Subsequently, all the kings of England were crowned on it, and it is now in the coronation chair, in Westminster Abbey.

Jacob travelled to the east until he came to the outskirts of Haran, and just as the servant of Abraham did when seeking a wife for Isaac, he knew the women would come to the well to water the sheep.

And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice and wept.

Genesis 29.

Rachel was not more than ten years old. Jacob became an inmate of his cousin's house. Laban said to Jacob, "Because thou art my brother, shouldest thou serve me for nought? Tell me, what shall thy wages be?" Jacob said, "I will serve thee seven years for Rachel thy younger daughter." And Jacob served seven years for Rachel. But Laban deceived him by substituting Leah the older daughter; the bride is always heavily veiled. Jacob, on discovering the deception, complained bitterly to Laban, who affirmed that he could not give Rachel in marriage before her elder sister Leah, and therefore this subterfuge was necessary. Leah was "tender eyed," that is, she was afflicted with inflamed eyes which disfigured her. Jacob agreed to serve another seven years for Rachel, "and they seemed unto him but a few days, for the love he had to her." He then agreed to serve another seven years for the cattle that Laban should give him.

There were sons born to Leah: Reuben, Simeon, Levi, and Judah. Meantime, Rachel, who had no children, was jealous of Leah. She gave her handmaid to Jacob, and adopted the son Bilhah bore to Jacob, and called his name Dan, which means "righteous judgment." Bilhah bore another son Naphtali. Leah also gave Jacob her handmaid Zilpah, to whom two sons were born, Gad and Asher, making four sons of the handmaidens. Leah bore two sons more, Is-

sacher and Zebulon, and a daughter Dinah. At last, Rachel had a son whom she named Joseph.

With these eleven sons and one daughter, Jacob decided to return to Beer-sheba, for he had been told by God in a dream that he must fulfill his vow made at Bethel. He consulted Leah and Rachel as to whether they were willing to leave their father. They answered, Our father has sold us to Jacob for his service: we will go. They got away three days' journey before Laban found it out. He set out in pursuit but was warned in a dream not to harm Jacob nor any of his possessions.

Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword?

Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? And hast not suffered me to kiss my sons and my daughters? Thou hast now done foolishly in so doing. It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. And now, though thou wouldest needs be gone, because

thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods? And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them.

Laban failed to find the images, for Rachel had concealed them. Laban was playing the part of the injured parent. But it was only because of the fear induced by his dream. He would have done none of the things he so blandly declared. Jacob knew this. Jacob was a changed man from the time we knew him in his home at Beer-sheba. He had suffered; he had been disciplined by serving under a hard taskmaster; this had brought out in him the stronger, more virile, more direct qualities.

And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? What is my sin, that thou hast so hotly pursued after me? Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? Set it here before my brethren and thy brethren, that they may judge betwixt us both.

This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which

was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.

And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born? . . .

Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

Genesis 31.

VI

ISRAEL, PRINCE OF GOD

THE more we study the Bible, the more we are impressed with the fact that the first chapter of Genesis gives us the true statement of man, and that the second chapter is a complete contradiction. The first being true, the contradiction must be untrue. The trouble with all theology, whether it be called Hebrew or Christian, is that it confuses these two accounts. Jewish theology is founded almost entirely on the second chapter of Genesis, magnifying Adam, in an effort to lift Adam to the level of God's image and likeness. Jesus absolutely repudiated that theology by calling its adherents a "generation of vipers," "whited sepulchres," and introduced the first chapter of Genesis in his teaching - "Be thou perfect even as thy Father in heaven is perfect." Jewish theology occupied itself mostly with the recording of the genealogy of the fleshly Abraham. It lost sight of the true seed which, in its efflorescence, is the Rose of Sharon and the lily

of the valley. So that when the Christ came, when this truth that Abraham had discerned had its flower in the Christ, it was entirely apart from the Jew's material sense of the Messiah. They did not recognize the Christ. They were looking for a magnified mortal, a super-Jew, who should establish the Jewish race as the ruling power. The same fatal mistake has been made since in retrospect. The highest point of deflection from the true theology of the first chapter of Genesis is in the Romish church, which has built itself up on the vacillating, weak Peter, who three times denied his Master. Christ built his church on the *declaration* which Peter made while under the illumination of Christ's thought, that Christ was the Son of God. The spiritual power that Jesus exercised was the Messiah.

Last Sunday, we left Jacob with Laban on the mountains of Gilead, after they had set up an altar and made a covenant to be at peace with each other. Laban went back to Haran and left Jacob to proceed on his journey to Bethel.

The country of Gilead is a mountainous district east of the Jordan. The Jordan valley is more than a thousand feet below sea level, in the midst of which is a gorge through which the river runs. The eastern boundary of this valley is in the mountains of Gilead, which rise some three or four thousand feet above the Jordan. The

highest point of the Catskill Mountains is about four thousand feet, so we can form some idea of the height of the mountains of Gilead.

Jacob began his journey homeward. He had to come down from the east into the valley of the Jordan and skirt the eastern hills. He travelled slowly because he had a large company with him of women and children, flocks and herds. Jacob was a changed man from the man who twenty years before travelled alone in the opposite direction. He was now nearly a hundred years old. He had encountered all the dangers of a shepherd's life, in protecting his sheep from bears, mountain lions, and poisonous snakes. He had been exposed to extremes of heat and cold, because, although this is a very warm country, in the heat of the day, the earth cools very rapidly, there being no thick vegetation, and there is often frost at night. Thus he had been disciplined mentally and physically out of the indolent, easy life of his youth. Out in the open Chaldean country, with its clear skies, and under its low swung stars, he had much time for thought. No doubt he had reflected much on the very unmanly, unfair, unkind, dishonest trick he had played his brother Esau, and in which his mother had been associated. Jacob now realized that the "promise" had been given him of God and, if he had but left its fulfillment in God's hands, he would have received the patri-

archate without any lying subterfuge. Esau was not fitted nor intended for it.

How futile, how unnecessary had been his treatment of Esau! He determined to return to Bethel where he had vowed that, if God would protect him, he would give him a tenth of all that he possessed. Laban had become more and more taxing, more and more dishonest in his dealings with him. So Jacob had come to Gilead with his family. It is recorded that, as he came down the mountain side, he met the hosts of God and named the place Mahanaim, the two camps. In this vision, Jacob caught a glimpse of the real creation which is spoken of in the first chapter of Genesis. But he found himself far from the ideal; he realized that he was not with the angel hosts, that his camp was separate from the hosts of God.

Esau, in the meantime, had left his father's home at Beer-sheba. Because his wives were distasteful to his father and mother, Esau had crossed the Jordan to the eastward and settled in the mountainous country, along the southern end of the Dead Sea. Jacob, in coming down the eastern side of the Jordan, was approaching Esau's domain; there was but a small strip of desert between them. Jacob felt he had been very much in the wrong. He knew Esau's disposition; that he was quick, impetuous, would stop at

nothing. He feared for the safety of himself and his family:

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: and I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may find grace in thy sight. And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; and said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

Here follows the first prayer recorded in the Bible. A prayer of supplication, humiliation, contrition, and repentance. Jacob pours out his whole contrite heart:

O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of thy mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed

over this Jordan and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

Jacob lodged at Mahanaim that night, and sent forward to Esau presents under the guardianship of several of his herdsmen. He told them to say to Esau, They are gifts from thy servant Jacob. The various droves of animals went in relays, so as to emphasize a sense of submission to Esau. Jacob himself then went down to the Jabbok, a very beautiful, dashing, mountain torrent, tributary to the Jordan. He took his family across the ford, to the southern side of this stream, about two miles from where it joins the Jordan. He then returned alone to the northern side, where he stayed all night.

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

Was not this man with whom Jacob wrestled the real, the true sense of his brother, for God's sense of Esau was that of His own image, of His own creation. This true sense of Esau, as God's image, wrestled with Jacob's false sense of his brother.

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel.

The word Israel contains the particle "el," which means "God"; therefore "Israel" literally means "man of God," or "prince of God." Thus Jacob is named "man of God" or "prince of God" instead of "man of Adam."

For as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel; (meaning face of God). For I have seen God face to face, and my life is preserved. And as he passed over Peniel the sun rose upon him, and he halted upon his thigh.

Genesis 32.

The human sense that is so sure of itself had been touched by Spirit, and Jacob henceforth hesitated, until he found what God's will was.

And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men.

And he divided the children unto Leah and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after and Rachel and Joseph hindmost.

That is the order of Jacob's valuation of his family.

And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

Bowing seven times was the salutation given to a superior; the complete number seven indicated entire submission.

And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him, and they wept. . . . And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord. And Esau said, I have enough, my brother; keep that thou hast unto thyself. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

After Jacob had wrestled with his false sense, he was spiritually illumined and saw the real man who is the image and likeness of God.

Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it. And he said, Let us take our journey, and let us go, and I will go before thee. And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if the men should overdrive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly according, as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

Jacob was prudent. He knew Esau was impetuous, and he felt the herdmen might quickly cause contention. So he declined very graciously, very humbly, but very firmly to go with Esau. Esau returned to Seir.

Jacob went on to Succoth and then to Shalem, a city of Shechem, where we saw Abraham and where Jacob had stopped on his way out to Haran.

And he bought a parcel of a field, where he had spread his tent, at the hands of the children of Hamor, Shechem's father, for an hundred pieces of money.

Genesis 33.

That was the first land which the children of Israel owned in Canaan. Jacob prized it greatly.



Afterwards, when he went into Egypt, he made a special gift of that particular parcel of land to Joseph. Here he erected an altar, and called it El-elohe-Israel.

Jacob stopped some time at Shechem, which was named after the son of Hamor, the Canaanite chief. Jacob's daughter, Dinah, began to mingle with the daughters of Shechem; and Shechem, seeing her, seduced her. The father of Shechem went to Jacob to negotiate for Dinah as wife for his son. Jacob was afraid to refuse because the Shechemites were a numerous and warlike race, and he felt that he could not resist them. He demanded, however, that they all be circumcised. Simeon and Levi, Dinah's own brothers, resented Shechem's treatment of her; they fell upon the men when they were not in battle condition and slew them all. Jacob rebuked Simeon and Levi; but involuntarily our sympathy is with the brothers. Jacob said he would become odious to the Canaanites, but Simeon and Levi said, "Should he deal with our sister as with an harlot?" This is the sole reference to Dinah, the only daughter of Jacob.

And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put

away the strange gods that are among you and be clean, and change your garments: and let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

This is an intimation of how Jacob regarded the night he had spent at Bethel, twenty years before, when he had left his father's house and was going into a strange country to experience he knew not what.

And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears.

It should be remembered that Laban and his daughters, Leah and Rachel, were idolaters. The mothers, naturally, brought up their children more or less in their own ideas. So Jacob called in everything that may have been among them of an idolistic nature. Oftentimes earrings, stamped with the images of their gods, were looked upon as idols. This was an epoch making occasion, because all the sons of Jacob were there, with the exception of Benjamin; they all cleansed themselves of their idols and all accepted the God of Israel as the only God.

So Jacob came to Luz, which is in the land of Canaan, that is, Beth-el, he and all the people that

were with him. And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

Deborah, Rebekah's nurse, here passed away. We have no mention of this nurse since the time she accompanied Rebekah to Beer-sheba to be Isaac's wife. How we find her with Jacob now, I do not know, unless Jacob had sent word to his father Isaac that he was approaching. Deborah must then have come up from Beer-sheba and joined Rebekah's child, Jacob, whom she probably nursed as an infant.

And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and He called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. . . . And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon and he poured oil thereon. And Jacob called the name of the place where God spake with him, Beth-el.

Genesis 35.

Joseph, being seventeen years old, was in the service of his brothers, the sons of Jacob's two concubines. He brought an evil report of them to his father. We do not know whether this report concerned their morality or their treatment of Joseph, inspired by envy and jealousy. Jacob evidenced his pronounced affection for Joseph by clothing him in a "coat of many colors." This aroused still more the jealousy of his brothers, and, indeed, it may have indicated that Jacob looked upon Joseph as his heir; for the heir sometimes wore a certain kind of coat with a longer skirt and often of "many colors." Joseph, in a sense, was the oldest son of Jacob, because he was the only son of Rachel, Jacob's chosen and first affianced wife.

And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and

the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying.

Genesis 37.

About this time Jacob sent Joseph to seek his brothers in Shechem. After seeking them for some time, Joseph met a man who told him that his brethren had gone to Dothan. When the brothers saw him approaching, they plotted together to destroy him. Reuben interceded for him and suggested that they put him in an empty well or pit. This pit was on the highway to Egypt, and a caravan passing at that time, they sold Joseph to Ishmaelite merchants. Benjamin, Rachel's son, was born about this time.

Jacob mourned for Joseph, who was his beloved son, and he refused to be comforted. The Ishmaelites carried Joseph down into Egypt and sold him to Potiphar, the captain of the guard, who, discerning his worth, made him his major-domo, giving him charge of all his property: "And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person and well favoured." So well favored, indeed, that Potiphar's wife sought to have him for her

paramour. Joseph withstood her nobly; but Potiphar's wife misrepresented him to her husband as having attempted to seduce her. Potiphar was properly incensed and cast Joseph into prison.

But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper.

Genesis 39.

Among the prisoners, were the baker and the butler of Pharaoh's household. They dreamed dreams, and came to Joseph to interpret them, for they held Joseph in great admiration and respect. He interpreted their dreams to the effect that the butler, or wine-cup bearer, would be restored to favor, and that the baker would be executed in the course of three days, all of which came to pass. Joseph asked the butler to remember him when he came before Pharaoh.

Two years passed by, and the butler either had no opportunity or forgot Joseph. Then Pharaoh dreamed a dream. He was very much troubled and called to him all the magicians and dream interpreters. The Egyptians believed in dreams,

and the interpreters of dreams formed a select, distinguished group of people about the king. None of them, however, was able to interpret the dream. The cup-bearer then remembered his experience with Joseph and told Pharaoh of him.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved himself, and changed his raiment, and came in unto Pharaoh.

By calling for Joseph, Pharaoh automatically promoted him to this very select circle of advisors and dream interpreters. They never came into Pharaoh's presence without shaving themselves absolutely clean—not a hair on their bodies—and clothed in fresh raiment.

And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: and, behold, there came up out of the river seven kine fat-fleshed and well favored; and they fed in a meadow: and, behold, seven other kine came up after them, poor and very ill favored and lean fleshed,

such as I never saw in all the land of Egypt for badness: and the lean and the ill favored kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill favored, as at the beginning. So I awoke.

And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: and, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: and the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favored kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: what God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt, in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn unto the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art; thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

Genesis 41.

I will read a description of an Egyptian residence of the period of Jacob:

The mansion of noble Egyptians stood within high walls, decorated with paintings; the entrance being by a huge gate, flanked at each side by lofty poles, from which floated long streamers. The gate opened on a wide paved courtyard, along the sides of which ran covered walks, supported on slender, painted wooden columns. A second high doorway at the back of this court led into the vast gardens of the mansion, with rows of fruit trees and trellised vines, clumps of shrubs, beds of flowers, and of vegetables. Palms, sycamores, and acacia trees, figs, pomegranates, and jasmine, grew in luxuriance; a large tank in the middle of the grounds supplying abundant water for the roots of the trees and for the plants, and numerous gardeners seeing that all were duly cared for, and that the canals, which led the water from the Nile, were kept full by the labours of oxen, which turned water-wheels into them day and night.

At one side of this paradise rose the mansion, sometimes of one story high, at others of several, but always of vast extent. Almost all of the rooms on the ground floor had separate doors, opening into a veranda, supported by coloured wooden columns, and running the whole length of the garden side of the house. A long row of storerooms, running at a right angle to this, closed the view behind, and hid away the garden produce, the wine jars and the larder of the establishment. The outside of the mansion, like the enclosing wall, was decorated with paintings of ornamental designs.

The furniture was in keeping with this exterior. Couches, sofas and lounges, often of precious woods

encrusted with ebony or ivory and set off with gilding, showed exquisite artistic skill in their fanciful shapes, like those of lions, sphinxes, horses and other animals, and by their elaborate carving; and there was a profusion of tables of all sizes and designs, and elegantly carved chairs, of different kinds—at times of ivory, but always costly and beautiful. On the sideboard, tables, and consoles, stood artistically-worked Syrian drinking vessels of many forms: beautiful vases of gold, bronze, rock-crystal, or other precious material, filled with flowers, were everywhere; rare perfumes rose from alabaster cups, and the foot sank in the thick pile of the carpets that covered the floors, or trod on the skins of lions and other ferocious beasts.

The attendance was appropriately magnificent. Troops of slaves and officials ministered to every real or imaginary want of their lord. A band of priests took charge of the religious rites of the household, supported by scribes and astrologers. A confidential slave reigned over all of the more private details of the establishment; his authority marked, as he daily went his rounds, by the curved baton of office which he carried. There were store keepers, chair-bearers, basket makers, gardeners, bailiffs, glass-blowers, gold-workers, tailors, barbers, shepherds, porters, hunters, fishermen, men for taking charge of the roads; washermen in numbers, under a head washerman, took charge of the linen; carpenters, potters, woodcutters, bakers and many more. Female slaves spun the flax into thread, prepared the skeins, and finally wove the linen of the household; and a whole

multitude of others of both sexes had duties either outside the mansion or in it. The acrobat or the dancer, the harpist and the singer, many others, strove to while away the dullness of their lord's evenings. His chief glory, however, was in his farm, with its flocks, and herds, his household, with its throng of slaves and artisans, and in his luxurious yachts on the sacred river. The use of the horse had been introduced by the Hyksos, and doubtless in Joseph's day high dignitaries already boasted of their studs and chariots. The cat purred at the great man's hearth, the dog ran at his side, and he amused himself with pet apes. Oxen of different kinds fed in his meadows, and he hunted the gazelle and the antelope. Goat, veal, and beef, varied by hyæna, graced his table, but he shuddered like a Jew at the idea of pork, and cared little for mutton. Ducks, geese, doves, and pigeons, wild and tame, were common as now, and domestic fowl abounded on every side. His bread was generally of barley, varied by biscuits and pastry. Grapes, figs, and dates furnished his desserts, and wine and beer his drink. Dressed in pure white linen, he wore only sandals or walked barefoot; but gold collars, bracelets, and anklets showed his wealth, and he carried a wand for dignity.

Hours with the Bible, Geikie, p. 460, Vol. I.

VII

JOSEPH AND HIS BRETHREN

THE Bible is God's word. It is written for our edification, our study, our advancement in the spiritualization of thought. As we read the Bible for study, for pleasure, or for inspiration, we find that we are re-enacting in our own lives the typical experiences of the Bible characters. The Bible history is prophecy in symbols; as we come to an understanding realization of the symbol, we fulfill the type and become the anti-type.

Last Sunday, we concluded with a description of an Egyptian nobleman's house in the time of Joseph. It was very likely that Joseph lived in just such a house. Joseph was elevated to the supreme rulership in Egypt. He was second only to Pharaoh, when Pharaoh was on the throne. As he expressed it to his father and brothers, "God made me a father to Pharaoh." He was really superior to Pharaoh in all the executive part of the government. Pharaoh caused him to marry the daughter of the high priest of On.

There were four great bishoprics in Egypt at that time; of these On was the most important. By this marriage, Joseph was elevated to the priestly caste which was the highest social and political class in Egypt. He was given a name which means "Discerner of Dreams." The dream interpreters and augurs formed Pharaoh's cabinet, and "Discerner of Dreams" would be parallel to our Secretary of State or the Prime Minister of England.

"And when Jacob saw that there was corn in Egypt," he sent his sons down for provisions. Being strangers, they were brought before Joseph. He recognized them, but concealed from them his own identity. This was not difficult to do, as Joseph was now a man of about thirty and was dressed as a prince of Egypt. After hearing from them a full account of their family history, he allowed them the corn that they desired, but roughly told them that he put them under bonds not to return to Egypt for more corn, unless they brought their brother Benjamin, as identification of themselves, to prove that they were not spies. Joseph knew that he must bring his family to Egypt, for it was to be a long, long famine. He was testing his brothers before disclosing himself to them.

When Jacob learned of the demand of Egypt's prime minister, he was in great distress. He could not agree to have Benjamin, his younger son,

Rachel's only child, taken from him. He delayed as long as possible. But, driven by threatened starvation, he finally made up a present for the Egyptian ruler—fruits of the land that had tided over the famine, such as nuts, honey, spices, etc.—and sent his sons, committing Benjamin to the care of Judah. They took them “double money in their hand” for they had found the price of the first corn had been returned in their sacks.

When Joseph saw that his brothers had been true to their word, he was much affected. He told his steward to prepare a banquet and bring the Hebrews to his house. The steward did not tell the brothers that they were invited to dine with his master, but as they came to the entrance, they recognized it as that of the house of the chief ruler. They felt that there was some plot against them, so they stopped at the door and talked with the steward. They explained that when they reached home they found the money in their sacks; that they had complied with Joseph's request to bring their younger brother and that they now had brought double money. The steward treated them kindly and said, “You gave me the money; ‘Peace be to you, fear not; your God, and the God of your fathers has given treasure in your sacks.’” He then told them that they were to dine with the ruler at noon; so they prepared their modest gift to him.

Accustomed to the simple life of the tent, the splendour of such a dignitary must have awed his shepherd brothers, but their wonder, dashed with fear, must have been deepened when they were invited to dine with him; for the state of an Egyptian Grand Vizier was something of which till then they could have had no idea. The dining chamber was a decorated hall, resplendent with colour and gilding, and furnished with regal magnificence.

Slaves laid garlands of roses round the shoulders of the guests, and put wreaths of lotus blossoms on their heads, while others handed them wine and food from sideboards loaded with every delicacy and decked with flowers. Choirs of musicians during the dessert entered the chamber and played on harps, lutes, small drums, and flutes, the conductor beating time with his hands, and the company joining with measured clappings, while female dancers added to their delight. It may be that Joseph, though he had adopted Egyptian manners, avoided compliance with some particulars, but, as a whole, the iron force of prescription in so formal a country would doubtless make his mansion very much like that of others of his rank.

Hours with the Bible, Geikie, Vol. I, p. 463.

The account as given in Genesis follows:

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to the earth. And he asked them of their welfare, and said, Is your father well,

the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.

And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. And he took and sent messes unto them from before him; but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

Genesis 43.

At the conclusion of the meal, Joseph gave orders that the Hebrews' sacks should be filled and their money returned, and that in the sack of Benjamin should be put his own special cup. The brothers set out early the next morning;

but were soon overtaken by a horseman who accused them of having stolen his master's divining cup. They were naturally indignant. The messenger said, "You that are innocent depart in peace; whoever is guilty, we will take to be our lord's bondman." The messenger then began with the eldest and searched each brother; the cup was found in Benjamin's sack. That was Joseph's plan for testing his brothers, whether they would stand by Benjamin, or return to their father's house, without him. They were true, and in great distress repacked their sacks and returned to Joseph's house. The interview that followed is beautifully told:

And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine? And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy

servant: for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother?

Benjamin must have been about 22 years old.

And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us. And thy servant, my father, said unto us, Ye know that my wife bear me two sons: and the one went out from me, and I said, Surely, he is torn in pieces; and I saw him not since: and if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs in sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us: seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die:

and thy servants shall bring down the gray hairs of thy servant our father in sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

Genesis 44.

Joseph was satisfied, his brothers had stood the test, they had protected Benjamin.

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live?

He knew he was alive, but he questioned with that intensity of wanting to be told again of the fact.

And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your

brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall be neither earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God. And he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for yet there are five years of famine; lest thou and thy household, and all that thou hast, come to poverty.

And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

Genesis 45.

What did they talk about? Joseph had been in Egypt thirteen years when he came before Pharaoh, and then there had been seven years of plenty and two years of famine, so they had more than twenty-two years to talk over. Joseph had much to tell them. His experience as steward in Potiphar's household; his years of long imprisonment; of Pharaoh's dreams and his interpretation of them, and of his consequent elevation to power.

If people would read these stories understandingly, they would see how futile are lying, envy, hatred, and jealousy. They effect nothing; they obviate nothing. The brothers had treacherously sold Joseph into Egypt; but he would have gone there, nevertheless. Through their jealousy, envy, and hatred they had punished themselves all through the years to no purpose. They had not put Joseph in Egypt; he was appointed to go there to do what he was doing. The treachery and deception of the brothers only caused them untold suffering. No one can thwart the divine purpose. No one can advance himself through deception or misrepresentation. These errors can but cause suffering to the perpetrator. During these twenty-two years, the brothers had had to comfort their father, when all the time they knew themselves to be the sole cause of his sorrow.

That Joseph's brethren had come was reported

to Pharaoh, who received them with great rejoicing and endorsed all that Joseph had done, after which they went home and recounted their experiences to their father. At first Jacob was incredulous; he could not believe that he was to see his son Joseph again: but he finally set out with all that he had. He came to Beer-sheba where had been the home of his father. Here he offered sacrifices to the God of his father Isaac.

The night passed at Beer-sheba seems to have been a second Peniel. In any case, Jacob seems to have had a feeling of care, anxiety and apprehension. This is evidenced in the reassuring answer from God:

And God spake unto Israel in the visions of the night, and said Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father; fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again.

Genesis 46.

It may be that Jacob reviewed in thought the pilgrimage of the patriarchs: Abraham, a younger son of Terah had been called out from his family by God. Isaac, the younger son of Abraham, had been his father's sole heir. Jacob, again a younger son, had received the irrevocable patriarchal blessing. Fleeing from his brother Esau, Jacob had left Canaan and had sought refuge

with his mother's brother Laban, whom he had served twenty years. Then God had told him to return to Canaan and renew his vow of allegiance made at Bethel, twenty years before. How vivid to his thought even then was the lonely all-night struggle, on the banks of the mountain torrent Jabbok. There he had wrestled with doubts and fears, until the divine had prevailed over the human will and the angel of God had given him the new name of Israel, indicative of his regeneration. Again God had commanded him to proceed to Bethel. He had obeyed and had erected an altar to the living God, whom all his family there acknowledged as the only God. By this formal ratification, each one of Jacob's sons may have looked upon himself as a possible inheritor of the patriarchate, particularly after Joseph, the beloved of his father, had been removed. But now Joseph had been restored, and the old complication confronted Jacob. Twenty-five years after his lonely struggle by the Jabbok, again Jacob wrestled with doubts and fears: he and his entire family, with all their possessions, were being driven by famine out of Canaan, before they could rightly claim one foot of land, in the country that God had sworn to give them. The same horror of black darkness may have come upon Jacob as Abraham had experienced, when he, through the spirit of prophecy, foresaw that his descendants would go down into Egypt

where, through a long period, they would be in bondage and servitude.

Jacob and his family started out anew from Beer-sheba, and when they arrived in Goshen, the northeastern frontier of Egypt, Jacob sent Judah forward to inform Joseph. Joseph made himself ready with all the royal ceremony of a ruler to receive a person of great distinction, and went to meet his father, in Goshen. He then took five of his brothers and presented them to Pharaoh, who questioned them; they, prompted by Joseph, said they were shepherds. Pharaoh endorsed all that Joseph had done and apportioned them the land of Goshen as a dwelling place. Goshen was a fertile land formed of the alluvial soil brought down by the river Nile.

Joseph presented his father to Pharaoh. The scene is beautifully, because so simply drawn.

And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

Note "the less is blessed of the better," as Paul says. Jacob felt the prerogative of his age and position as patriarch of God's chosen people and was not at all intimidated before Pharaoh.

And Pharaoh said unto Jacob, How old art thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are one hundred and thirty years: few and evil have the days of the years of my life

been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh and went out from before Pharaoh.

Genesis 47.

During the seven years of plenty, Joseph had gone through the land encouraging the people to sow to the extent of the land to receive it and very great harvests had been brought in. He took up all the produce, and as the famine went on, he sold the corn. We must understand the condition of Egypt at that time. We find by a good many manuscripts and hieroglyphics,—the Egyptians spread their whole history on the walls of their palaces and tombs—that the class divisions were extreme. There was Pharaoh with his very numerous retinue consisting of all kinds and descriptions of officers; and there were laborers in the most indigent condition, with absolutely no comforts of any kind. There were frequent strikes, and starvation constantly threatened the laboring class who supported the extreme luxury of the ruling class. When the people had given all their money then they brought their cattle. And when all the cattle belonged to Pharaoh, they sold their land. And when all the land was gone because it was a long, long siege, they came to Joseph, or his representative, and said, We cannot starve: we have nothing to give; we

will sell ourselves. And they sold themselves to Pharaoh. Thus the people, cattle, land, all was in the absolute possession of Pharaoh.

When the famine was over Joseph arranged for the people to buy back themselves, then the cattle, then the land, but with the provision that forever after, a fifth part or 20 per cent of all their possessions should be paid to Pharaoh. Many think that the land continued to belong to Pharaoh and that the 20 per cent tax was the rental for it and that the whole nation of Egypt thus became tenants of the crown.

But let us return to Jacob and his family. The aged patriarch was no doubt already feeling the urge of the divine will which was to make him the mouthpiece for the appointing and anointing of God's chosen. It may be, also, that the human expediency of *dividing* the patriarchal authority, in order to satisfy all claimants to it, was working in his thought. But in any case Joseph's place as the beloved of his father must be securely established. He therefore sends for Joseph:

And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh,

which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.

Here Jacob put Ephraim and Manasseh in place of his two elder sons who had displeased him. Reuben was the eldest son, but through his wrong doing he had forfeited his birthright, and it passed to Joseph, who was the eldest son by Rachel. Jacob in doing this made Joseph not only heir but double heir.

And thy issue, which thou begetteth after them shall be thine, and shall be called after the name of their brethren in their inheritance.

No matter what children Joseph might have later they must look upon Ephraim and Manasseh as their tribal heads.

And Israel beheld Joseph's sons, and said, Who are these?

It was like taking court evidence. It must be written into the record.

And Joseph said unto his father, They are my sons whom God hath given me in this place, And he said, Bring them, I pray thee, unto me, and I will bless them.

Now the eyes of Israel were dim for age, so that

he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God has shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day. The Angel which redeemed me from all evil, bless the lads and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand to remove it from Ephraim's head unto Manasseh's head, and Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

. . .

Jacob also gave to Joseph, as a special bequest, the place at Shechem that he had won with his own bow and arrows:

Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

Genesis 48.

Jacob then called all his sons together to bless them. This is perhaps one of the most remarkable passages in the old testament. It is the first poem in the Bible, unless we so consider Lamech's song in the early part of Genesis. The Hebrews' verse had no rhyme. Their poetry took sometimes the form of anagram, using the initial letter in curious ways; but their favorite form of verse was in parallelism.

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity,

and the excellency of power: unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.

Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

Notice the parallelism—the same thing said in slightly different form.

Simeon's tribe never conquered the land apportioned to them. Levi had no territory assigned him. But what would seem a lack of blessing was really turned into a blessing by Levi's fidelity at the time of the deflection of the other tribes; when they worshipped the golden calf and Moses called upon all that would support and avenge the law of their God. As a reward, Levi became the priestly class and all the tribes contributed to their support. Both Simeon and Levi "were scattered in Israel" and became a class of teachers.

Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thy enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: From the prey, my son, thou art

gone up: he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, unto Shiloh come; and unto him shall the gathering of the people be, binding his foal unto the vine, and his asses colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk.

Christ's kingdom has been since the foundation of the world. The sceptre could not be committed to any human hand. Here Jacob, under the influence of the spirit of prophecy, gave to Judah the symbol of kingship. This signified that Jesus, of Judah's line, would be the human shadow of the eternal Christ who is yesterday, today and forever, King of kings, and Lord of lords.

Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon. Issachar is a strong ass couching down between two burdens: and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

Issachar lived in one of the parts of Palestine that was like a garden, where he became indolent and was the first of the tribes to be led into captivity.

Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. I have waited for thy salvation, O Lord.

Gad, a troop shall overcome him: but he shall overcome at the last.

Out of Asher his bread shall be fat, and he shall yield royal dainties.

Naphtali is a hind let loose: he giveth goodly words.

Joseph is a fruitful bough, even a fruitful bough by a wall; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb.

The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

These blessings pertained first to the individual Joseph, second to the tribes of Manasseh and Ephraim in Palestine; third to the last or millennial days. As we read the Bible, we can see

these blessings follow the individual Joseph. But they have yet to come into their spiritual fulfillment. Joseph was separate from his brethren in his father's affections. He was separate from them when they sold him into Egypt. And still more was he "separate" by his elevation as ruler over all Egypt. In the tribal relations, Ephraim and Manasseh, Joseph's sons, were the leaders that opposed Judah. In the spiritual sense he continues to be distinguished from his brethren.

Benjamin shall ravine as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

Genesis 49.

Joseph was the chosen heir. Reuben and Simeon were quietly set aside. To Judah was left merely the symbol of authority. Issachar, Zebulun, Naphtali, Gad, Asher, Dan and even Benjamin were but affectionately eulogized. To Joseph was committed the full measure of blessing. Two hundred and fifteen years afterwards, Moses confirmed Joseph's inheritance in unmistakable terms:

And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew

and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

Deuteronomy 33.

The brethren were to continue to look to Joseph for the dispensing of all of God's affluent bounty as they had been taught to do by their experience in Egypt. Jacob said explicitly that the blessings held their vital import "in the last days." The patriarchs' words have a deep significance when spiritually interpreted in the light of *Science and Health with Key to the Scriptures*, by Mary Baker Eddy. With this key, we unlock hid treasures, even the eternal, immutable facts of Christ's actual kingship and priesthood. Following the Bible account of human history we, indeed, see David, of Judah's line, enthroned at Jerusalem, where priests, of Levi's line, offer sac-

rifice. But, using our key, the understanding of Christ's eternally actual kingship and priesthood, we know that these tribal institutions are but ephemeral human symbols. Judah and Levi, under the name Jews, were left alone at Jerusalem, where they held these empty symbols of king and priest, with many interruptions, until the fall of their city, 79 A.D. From that date the Jews ceased to be a nation.

The remaining ten tribes took the name Israel as a national designation. Manasseh and Ephraim, sons and heirs of Joseph, were the strong, distinguishing elements of the house, or nation of Israel. The identity of Israel was lost to history, about 650 B.C. But modern research has brought to light the astounding fact that Manasseh and Ephraim, with the rest of ten-tribed Israel, gradually, as Danes, Anglo-Saxons, Scots, Normans, gathered in the British Isles, where they became the great English-speaking race.

At the present hour, we still see the pigmy sceptre of human authority in the line of Judah; for it has been clearly traced that George VII of England is descended from David, the poet king of Jerusalem. The shadowy priesthood of the Church of England indicates the presence of a scion of Levi. We again realize that these human kings and priests are but temporal concepts, and we note these childish claims of royal and priestly

authority only as fast fading illusions of the human mind.

The veritable King and Priest, Christ, shall appear. The dispenser of his royal bounty, Joseph, likewise shall be made known to the brethren. The famine is upon all the world and the hungry nations must receive from Manasseh and Ephraim the stores of Joseph's garnering—stores of righteous laws and wise administrations; stores of spiritual understanding of God's ways; stores of the substance of spiritual thought; stores of the oil and wine and wheat of Christ's kingdom, of which if a man eat he shall not die.

But again let us return to Jacob, seated among his twelve sons. Having pronounced his last will and testament, Jacob, as a natural consequent, was gathered to his fathers. His remains were carried to Machpelah and interred there with great pomp and ceremony.

After Jacob's passing, very naturally Joseph's brethren were apprehensive of their future.

And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray

thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. And Joseph said unto them, Fear not: for am I in the place of God?

But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

There never seems to be any arrogance in Joseph. He is ever gentle and free from resentment.

And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees. And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

Genesis 50.

This ends the book of Genesis.

VIII

ISRAEL IN EGYPT

LAST Sunday, we saw the Israelites come into Egypt. I will recall their names: Jacob brought with him Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad and Asher. They settled in the land of Goshen which is in the northeast of Egypt, in the delta region of the Nile. Joseph was with them for about eighty years. Naturally, while he was with them they felt safe, because he was not only in favor with Pharaoh, but also beloved by the Egyptian people, whom he had carried through the famine and to whom, when it was over, he had restored their property.

Eighty years is some time to be established in a country. The American colonies made great progress, in a like period of time. The American colonies came out from an advanced civilization into a wilderness inhabited by savages; whereas the Israelites came unlettered, unlearned, and as simple shepherds, but were kindly received into a country highly developed both in the arts and

sciences. There is hardly a country even at the present day more advanced than Egypt was when the Israelites came into it. Being in favor with the ruler of the land, they were given every opportunity to develop and undoubtedly gradually adopted the amenities of a highly civilized people, although they were more or less segregated.

After the passing of Joseph, the leadership went to the eldest son of Judah, to whom Jacob had accorded the royal sceptre. Judah left two sons, twins, by a woman named Tamar. They were named Pharez and Zarah. It looked for a moment as though Zarah would be the firstborn and the midwife tied a scarlet thread upon his wrist to indicate that he appeared first; but his brother was born before him. So there was again a curious uncertainty of seniority, as in the case of Esau and Jacob, and of Ephraim and Manasseh. This fact is of importance in the unfolding of history. Judah had passed away before Joseph and there seems to have been a contest between the two sons as to which should head the tribes; but Joseph's weight had been with Pharez, which assured him precedence over his brother Zarah. Pharez we find in the genealogy of Jesus, as given in the first chapter of Matthew. Pharez, however, could hardly exercise the royal power while he, with his fellow Hebrews, were guests in the country of the Pharaohs.

The Hebrews had every opportunity to increase

their culture and education, because one of the greatest universities of Egypt, the temple of On, was in the delta region. People flocked from all over the world to study there. About eight hundred years later, we find that Herodotus, the great historian and Plato, the Greek philosopher, came to Egypt to study; and it is claimed by the early Christian Fathers that Plato's philosophy, thus obtained from Egypt, was a corrupt form of Moses' teaching. A great deal of the glamour of Greek philosophy disappears when we realize that whatever truth it has came from the Hebrew, via the Egyptian University.

So much for Judah and the tribes in general. Our interest will center for some time in the tribe of Levi. Levi was the third son of Jacob. Levi had a son, Cohath; his son was Amran, and his son was Moses. So it was literally in the fourth generation that the Hebrews came out from Egypt which was according to the promise given to Abraham, that in the fourth generation his descendants should return to Canaan.

In reading the Bible superficially, there is sometimes a little confusion, from the fact that Stephen speaks of the Israelites being in Egypt 430 years. These 430 years date from the vision of Abraham, when God told him that his descendants should go down into Egypt. From the time of Joseph to the time of Moses was 215 years. The Hebrews were in favor for about a hundred years, and it was not

until the reign of the last of the three kings of the nineteenth dynasty that they were heavily oppressed.

The tribe of Levi seems to have been more given to intellectual and scholarly pursuits than any of the other tribes. All of the Hebrews were, as is found later on, in what they could do in the wilderness, skilled in the crafts, such as carpentry and gold work, the setting of precious stones and the weaving of the most exquisite material. All this they learned in Egypt. In their simple, pastoral life in Canaan, there is no mention of their pursuing any of the arts or crafts, or of having any commercial interests. They were simple shepherds and seemed to purchase what they actually needed either in Egypt or at Damascus. But when called upon to build the Tabernacle, they showed themselves well advanced in skilled labor.

After the nineteenth dynasty, which is the dynasty that knew Joseph, "There arose up a new king over Egypt which knew not Joseph." In this new dynasty "The Egyptians made the children of Israel to serve with rigour." There was really no people in Egypt. There were serfs, slaves and bondsmen. The enormous egotism of the Pharaoh's, shown in their desire to transcribe themselves on every bit of stone in the land, made them heavy oppressors of the serving class. There were no labor saving devices. The muscle of the serf was used to bring many miles enormous

blocks of stone. It took millions of men to do this. The ambition of these Pharaohs gradually pressed the Hebrews into service, though many of them undoubtedly were able to pursue various handicrafts.

By the nineteenth dynasty, the Hebrews had greatly increased.

And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

. . .

This statement implies that the Hebrews were not merely rapidly increasing in numbers but also in power.

And the Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

Exodus, 1: 7-14.

But still they increased; so Pharaoh, Rameses the second, called the Great, charged his people, saying, "When ye do the office of a midwife to the Hebrew women if it be a son, then ye shall kill him: but if it be a daughter, then she shall live." They still wanted slaves so they saved the daughters. But they were afraid that the Hebrew men,

living, as they did, on the borders of Palestine where Egypt was open to invasion, would join with the invaders and become a strong ally.

“And there went a man of the house of Levi, and took to wife a daughter of Levi.” This was Amram who married his father’s sister, Jochebed. The meaning of her name, “glory of Jehovah,” shows that the worship of Jehovah prevailed in that family. We judge that Amram and Jochebed were people of distinction and great piety, for their three children, Miriam, Aaron and Moses were all distinguished characters. Stephen, speaking of Moses, says, “He was exceeding fair,” and Josephus says that he was so beautiful that all would turn and look at the boy when he was a very young child and that he always had an imposing nobility of presence. His mother was able to hide him for three months only, when Pharaoh’s inspectors discovered him and ordered him to be disposed of.

And when she saw him that he was goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river’s brink.

This was not the main channel of the Nile, but in one of the streams of the delta region where the waters were tranquil.

And his sister stood afar off, to wit what would be done to him. And the daughter of Pharaoh came down to wash herself at the river;

The name Thermoutis appears on a stone inscription as that of the daughter of the Pharaoh reigning at that time. Seti and his son Rameses were reigning in conjunction. Seti, as was the custom, in order to preserve the dynasty from inferior blood, gave his daughter Thermoutis to his son Rameses to wife.

And her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrew's children.

Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: And she said, Because I drew him out of the water.

Exodus 2: 2-10.

In the seventh chapter of Acts, Stephen, in his defense before the Sanhedrin, recalls this incident:

In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds.

I will also read from the eleventh chapter of Hebrews:

By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child. . . .

We learn from both Stephen and Paul, that Moses was learned in all the learning of the Egyptians, which we know was extensive. He was educated at the college of On and we are told by Josephus that he became a priest of On. The early Egyptian religion, among the high priests, was a pure monotheism. The terms afterwards used by Moses to express the Hebrew idea of God are Egyptian. Nuk-pa-nuk was Egyptian for "I AM THAT I AM"; also the locution "the same yesterday, today and tomorrow" parallels the New Testament expression used in referring to Christ as "the same yesterday, today and forever." The Egyptian priesthood guarded these as "mys-

teries" for themselves alone and taught the populace the worship of idols which symbolized these mysteries. Therefore, among the Egyptians, we find the greatest moral degradation, the deepest prostitution of truth; they worshipped the vilest animals. The Egyptian priests knew, in theory, the highest morality, but neither observed it themselves nor taught it. Thus Egypt became the most dissolute and depraved of all the nations, and the worship of the powers of nature led to gross sensuality. The Hebrews took on many of these practices, which led Moses later to make stringent laws governing their everyday life—laws that seem to us unnecessary and of a most materialistic character. It was imperative, however, to lift the Hebrews out of the low moral conditions into which they had fallen while in Egypt.

I will read from Geikie's *Hours with the Bible*, page 123, Vol. II:

The palace of Rameses, at Tanis was more like a little town than a house. The part of it used by the royal family commanded a view of the Nile, from which it offered to the passing vessels a pleasing prospect, for it stood, amidst its surrounding gardens, in picturesque buildings of various outlines, not as a huge and solitary mass. On each side of a large structure which contained the state rooms and banqueting halls, three rows of pavilions of different sizes extended in symmetrical order. These were connected with each other by colonnades, or by little

bridges, under which flowed canals that watered the gardens, and gave the palace the aspect of a town upon islands.

The principal part of the palace was built of light Nile-mud bricks and elegantly carved woodwork, but the extensive walls which surrounded it were ornamented and fortified with towers, in front of which heavily armed soldiers stood on guard.

The walls and pillars, the galleries and colonnades, and even the roofs, blazed with many colors, and at every gate rose tall masts, from which red and blue flags streamed when the king was in residence. Tall brass spikes at their top were intended at once to add to the splendor and to act as lightning conductors. On the right of the principal building, and entirely surrounded with plantations of trees, stood the houses of the royal ladies; some mirrored in the lake, round which they stood at a greater or less distance. In this part of the grounds were the king's storehouses, in long rows; while behind the central building, in which the Pharaoh resided, stood the treasuries, and the barracks of the body-guard. The left wing was occupied by the officers of the household, and the innumerable servants, and by the royal horses and chariots.

Two rooms of this palace, in the ladies' quarters, are also described by Ebers, from the monuments, and help us to realize the associations that must have been familiar to the early life of Moses. Passing through the gardens in which a hundred gardeners watered the turf, the flower-beds, the shrubs, and the trees, and crossing the quadrangles in which com-

panies of guards came and went, and where horses were being trained and broken, the princess and her maidens, on returning from the river, would be received, as her litter entered the gates, by a lord in waiting, and then led by the chamberlain to her rooms, amidst low bows. One of her chambers commanded the river, to enjoy the beauty of which a doorway, closed with light curtains, opened on a long balcony with a finely worked balustrade, to which clung a climbing rose with pink flowers. The carpets in the room itself were of sky-blue and silver brocade from Damascus; the covering of the seats and couches had been richly embroidered with feathers by Ethiopian women, and looked like the breasts of birds. The images of the goddess Hathor, which stood on the house altar were of an imitation emerald, and other little figures of lapis lazuli, malachite, agate, and bronze overlaid with gold. On the toilet table stood a collection of unguent boxes, and cups of ebony and ivory finely carved—everything being arranged with the utmost taste.

The other room was also worthy of such a kingly house. It was high and airy, and its furniture consisted of simple but costly necessities. The lower part of the wall was lined with cool tiles of white and violet earthenware, on each of which was pictured a star. Above these, the walls were covered with a dark green material which also covered the long divans skirting them. Chairs and stools, made of cane, stood round a very long table in the middle of the room, out of which several others opened; all handsome, comfortable, and harmonious in aspect.

Rare and magnificent plants, artistically arranged on stands, stood in the corners of many of the rooms. In others were tall obelisks of ebony, bearing saucers for incense, which all the Egyptians loved, at once for its perfume and as a disinfectant.

The garden stretching below the windows was as wonderful as all else. A famous artist had laid it out, in the time of Queen Hatasu, and the picture which he had in his mind when he sowed the seeds and planted the young shoots, was now realized after many decades. He intended it to form a carpet on which the palaces should seem to stand. Tiny streams, in bends and curves, formed the outline of the design, and the shapes they enclosed were filled with plants of every size, form, and color. Beautiful plats of fresh green turf represented the groundwork of the pattern, while flower beds and clumps of shrubs stood out from them in harmonious mixture of colors; and tall and rare trees, which Hatasu's ships had brought from Arabia, gave dignity and impressiveness to the whole.

This was the home in which Moses grew up. This background will help us to realize Moses' character, the simple grandeur of a man who voluntarily turned completely away from this magnificence to associate himself with his brethren who were the oppressed of all oppressors. As we read in the eleventh chapter of Hebrews:

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing

rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt.

And it came to pass in those days, when Moses was grown, that he went out unto his brethren and looked on their burdens. . . .

Exodus 2: 11.

I will continue the story as recounted by Stephen in Acts seven:

And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: for he supposed that his brethren would have understood how that God by his hand would deliver them: but they understood not.

And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou diddest the Egyptian yesterday? Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.

Returning to the account in Exodus:

Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pha-

raoh, and dwelt in the land of Midian; and he sat down by a well.

Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father (Reuel was the priestly name for Jethro) he said, How is it that ye are come so soon today? And they said, An Egyptian delivered us out of the hands of the shepherds, and also drew water enough for us, and watered the flock. And he said unto his daughters, and where is he? why is it that ye have left the man? call him, that he may eat bread. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

Exodus 2: 15-22.

Moses had not given up his dream for his people and considered himself a temporary guest.

Jethro was a Kenite. The Kenites were descended from Abraham by Keturah. He undoubtedly had the religion of Abraham in greater purity than it was known among the Israelites, at that time. It was a wonderful provision that Moses, after having lived at the court, after having been taught by the priests of On and surrounded by all the falsity and depravity of the highly

sensual civilization of Egypt, should have been driven down into the desert and placed in the family of a man of such high character as Jethro, a priest of God.

In this connection I will read from Geikie's *Hours with the Bible*, Vol. II, page 135:

The region in which Moses was to spend many years—that of the Sinai mountains—was singularly fitted at once to shelter him by its seclusion from the outer world, and to train him by its influences, for the high duties which lay before him. The white limestone of Palestine and of the Wilderness of the Tih stretches into the northern portion. Beyond this, towards the south, came hills of sandstone, usually of only moderate height, but of wonderful variety and splendour of color and grotesqueness of shape. These, however, ere long, give way to the mountains of Sinai, which fill up the lower end of the Peninsula—vast masses of primitive rock, rising in their highest summit 9,000 feet above the sea. No vegetation covers the bareness of the vast walls of rocks, but their colours are so varied and sharply defined that they seem, notwithstanding, to be veiled in a rich and varied world of plant life. The light-effects, moreover, in the dry pure air and under the deep blue of the sky, have an indescribable power and beauty, in their varying tints from blinding white to deep violet.

The Sinai Mountains rank among the wildest regions. From a distance they rise, red and gray, in huge masses and peaks of porphyry and granite.

On all sides lie heaps of dark ashes of burnt-out volcanic fires, or of fragments of porphyry, red as wax. Walls of rock, with a green shimmer, rise naked and threatening; uncouth, wild crags tower steeply above mounds of black and brown stones, which look as if they had been broken by the hammers of giants. The horizon takes new forms with every short advance, as one closed-in valley rises above another; the sublimity of the landscape increasing with the ascent. As each new level is reached, the mountains rise in huge heights around, but as the journey leads on to the next plateau they seem to shrink into tameness before the new giants that encircle the way. "Were I a painter," says Ebers, "and could I illustrate Dante's *Inferno*, I would have pitched my camp stool here, and have filled my sketch-book, for there could never be wanting to the limner of the dark abyss of the Pit, landscapes savage, terribly, immeasurably sad, unutterably wild, unapproachably grand and awful."

The influence of such a district on a mind like that of Moses must have been great. No region more favourable to the attainment of a lofty conception of the Almighty could have been found. Nature, by the want of water and the poverty of vegetation, is intensely simple, presenting no variety to dissipate and confuse the mind. The grand, sublimely silent mountain world around, with its bold, abrupt masses of granite, greenstone, and porphyry, fills the spirit with a solemn earnestness which the wide horizon from most peaks and the wonderful purity of the air tend to heighten. The wanderer looks

down, for example, from the top of Jebel Mûsa, the Mount of Moses, with a shuddering horror, into the abyss below—and round, on the countless pinnacles and peaks, cliffs and precipices, of many-coloured rocks; white and gray, sulphurous yellow, bold red, and ominous black; entirely bare of vegetation. To the north, the desert of the Tih stretches out beyond the mountains in endless perspective. On the east and west the reflection of the blue sea shimmers up from the depths; beyond it, towards sunrising, are seen the pale sands of Arabia; while, towards sunset the mountains of Egypt rise half veiled in the blue of distance.

In a lofty spiritual nature like that of Moses, the solemn stillness of the mountains and the boundless sweep of the daily and nightly heavens would efface the thought of man, and fill the soul with the majesty of God. As he meditated on the possible deliverance of his people, the lonely vastness would raise him above anxious contrasts of their weakness compared with the power of Egypt, which might have paralyzed resolution and bidden hope despair.

In this sanctuary of the hills, awaiting the time when the advancing purposes of God had ripened Israel for the great movement of its deliverance, and, meanwhile, unconsciously preparing for the mighty task before him, Moses spent, as St. Stephen informs us, no fewer than forty years. His wanderings would make him acquainted with every valley, plain, gorge, hill, and mountain of the whole region; with its population, whether native or that of the Egyptian mines; with every spring and well, and with all the resources

of every kind offered by any spot: an education of supreme importance towards fitting him to guide his race, when rescued from Egypt, to the safe shelter and holy sanctuaries of this predestined scene of their long encampment. Still more, in those calm years every problem to be solved in the organization of a people would rise successively in his mind and find its solution; and above all, his own soul must have been disciplined and purified, by isolation from the world and closer and more continual communion with God.

A wonderful preparation this for a great leader. His early life in Egypt, then, after all his mental powers had been keenly developed by arduous study, for Moses was a great mentality and whatever he did he did with all his might, he is thrown into this new life of shepherd solitude. Let us continue the account as given in Exodus.

And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.

Exodus 2: 23-25.

Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the

backside of the desert, and came to the mountain of God, even to Horeb.

Josephus says that it was called the "mountain of God" because it was thought by the people of the land that God dwelt there. Moses found rich pasture which had never been invaded, because the shepherds never took their flocks to that part of the mountain.

And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver him out of the hand of the Egyptians, and to bring them up out of that land unto good land and a large, unto a land flowing with milk and honey. . . .

Honey implies that there are flowers and milk, that there was extensive pasture land.

Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

During the forty years of his shepherd life, Moses had been deeply considering the condition of his people. He longed to bring them out of bondage. We have two or three references in Chronicles and in Numbers to the efforts on the part of the Israelites to liberate themselves. Many bands had gone forth to the surrounding country, but had been brought back. This probably was the reason that more oppressive measures were enacted. Moses had been preparing and longing for the great work of deliverance but, when the commission came, he felt inadequate to the task:

And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold, when I come unto the children of Israel and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me,

What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel I AM hath sent me unto you. . . . Go, and gather the elders of Israel together. . . . And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days journey into the wilderness that we may sacrifice to the Lord our God.

Exodus 3: 1-18.

And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign, And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

And Moses went and returned to Jethro his father

in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand. And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

And it came to pass by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So he let him go.

Exodus 4: 1-26.

IX

THE ROD OF GOD

THE preparation of Moses to be an instrument in the hands of Jehovah to deliver the Hebrew nation from bondage resembled the fashioning of a sword.

For two generations at least his race had been in the furnace of affliction. Moses was taken out of this fiery forge and literally plunged into the water, out of which he was drawn, as his name signifies, by the daughter of Pharaoh, who brought him up as the prince royal. He was surrounded with all the luxuries of the highest developed civilization that the world, perhaps, has ever known. Moses grew up in the house of the supreme ruler of the land, receiving the education of an Egyptian prince. There he lived forty years. Then suddenly, he was taken out of this regal estate and hidden away in the solitude of the Midian wilderness. There he remained another forty years. The hardships of a shepherd's life moulded and disciplined him until he became a keen edged sword, fit to be wielded by Jehovah.

He had, however, during this shepherd period, formed human ties, by his marriage to Zipporah, "the little bird," by whom he had two sons. The call came—God made himself known through the burning bush and commanded Moses to return to Egypt. Moses told Jethro of the commission of Jehovah and received his father-in-law's blessing. With his wife and his two sons he set out on the return journey. We know the children were of tender age, for the Bible says, "He put his wife and two sons on an ass." They stopped at an inn where Moses was taken critically ill. The expression used is, "The Lord sought to kill him."

Zipporah, a descendant of Abraham, knew of the rite of circumcision. Probably the Hebrews, while in Egypt, had lost this sign of the covenant. Moses, being brought up as an Egyptian, may have been ignorant of it. At any rate, Zipporah, as a renewal of the covenant, circumcised their son Gershom and to this she attributed the recovery of Moses. We, with a higher understanding, can see that this sickness was a further burnishing of the sword. The outpouring of the Spirit, at the time of his commission, acted on the human Moses as would an acid on an alkali, fermentation took place, Moses had great wrestlings with himself. He had said, "Who am I, that I should deliver this people?" He knew that it meant the undertaking of a more than human task and he felt

inadequate to it. He knew the immense resources of Pharaoh. He also knew the condition of his own people—that they had been broken in spirit by long oppression and were, moreover, scattered about in the country of Goshen. The task looked impossible to him and he shrank from it. Moreover he had undoubtedly become accustomed to the shepherd life; to go back into the turmoil of the world was very distressing to him. We can understand, as metaphysicians, that the conflict between the human and the divine was evidenced in his acute illness—chemicalization produced a new mental base wherein the spiritual element prevailed. It is estimated that he remained at the inn upwards of a week.

During these forty years of Moses' stay in Midian, Aaron had not been idle in Egypt. He, as well as Moses, was being fitted for a great work, but in a different way and for a different office. Undoubtedly Aaron, brought up as he was by their parents (Jochebed, "the glory of the Lord shall be seen," and Amram, "the chosen of Jehovah,") had become a preacher among his people, as Noah had been. He and Moses may have had some intercourse during these forty years, for caravans, on their way to and from Egypt, often visited the little inn where Moses stopped. It was quite possible for Aaron therefore, to have communicated with his brother Moses. At any rate, it would seem from the facility with which they

reached the Hebrews, that Aaron had more or less prepared the people for Moses' great work,

“And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.”

What a fitting place for these brothers to meet, in view of their great enterprise!

And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him.

Exodus 4: 28.

Archæologists and Egyptologists have found by the mural paintings of Egyptian life that a rod was the sign of authority. Every Egyptian prime minister and cabinet officer, so-called magicians, soothsayers, dream interpreters, because the whole life of Egypt was more or less directed by omens and signs of esoteric philosophy—carried a small rod as an emblem of office. “And Moses took the rod of God in his hand.” That was his emblem of office, bestowed upon him by an understanding of God. He was learned in the secrets of God. The magians bore their rods as claiming to be versed in the lore of their gods.

Moses told Aaron of all the wonderful scene on Horeb. How these brothers must have talked together. Moses had been educated as a general. As we see later in his experiences in the wilderness,

he was learned in logistics, which means the science of quartering, feeding and marching an army. God uses those who are fitted to do his great works. Moses was being fashioned all the way through for the wonderful work he was to do. We can imagine him saying to Aaron, "I was thinking how I could approach Pharaoh and persuade him to permit our people to leave Egypt; I was counting up our political, social and military assets. Then the voice came, 'What is that in thine hand?' I answered, a rod. I was told to cast it down, and I saw it become a serpent. I then saw that all I had been trusting in was the serpent that the Egyptians worshipped. Their learning, their omens and signs, their strength of body, their development of human will, their inexhaustible wealth I saw to be a serpent. I was afraid and fled before it; but the word came to me to pick up this serpent by the tail to reverse it. I did so; and it became a rod in my hand—an emblem of office. Then I saw that our whole dependence and power lie in the divine commission; our whole qualification consists in the fact that God Himself will be our strength." All this Moses recounted to Aaron and more.

It accords with the meekness of Moses' character that he should have told Aaron also of how God had caused him to look into his inmost thought; that he found there much that was unworthy of the leader of God's people. "My

brother," we can hear him say, "I thrust my hand into my bosom and on taking it out again, I found it leprous! So great was my sin, in the presence of our Lord God! But His glory cleansed my heart and humbled my pride. He bade me again put my hand into my bosom and again withdraw it. Aaron, I found it clean! Thus the Lord taught me that my hand and my heart are not my own; but that He is the power and the inspiration for this great undertaking. It is His glorious emprise."

Aaron must have reported to Moses that he had prepared the elders of the people so that they could assemble as soon as Moses should come.

And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: And when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

Exodus 4: 29-31.

But Moses and Aaron had to bear the stress of the tremendous test that was to be given them. The various miracles or wonders, the ten plagues that were brought upon Egypt were not primarily for the purpose of having Pharaoh yield, but to draw the Hebrews into the understanding that

everything that the Egyptians had leaned upon and believed in was an idle thing—nothing.

The Hebrews had been in the land for 215 years and during that time the mass of the people must have lost a great deal of the true idea of God. Many of them even had perhaps joined in the worship of the Egyptian idols. They had grown to look upon these idols with less aversion and fear and possibly accorded them respect, in some cases absolute worship. They had to be weaned away from this. In fact, the Septuagint translation says that “God *became known* to them,” as if there were a process by which they were led back from the Egyptian thought to the worship of the true God.

The 78th psalm gives us the only indication as to where all the signs and wonders were done before Pharaoh: “Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan.” From which we learn that Pharaoh was holding his court at this time in the delta, at Rameses.

And afterwards Moses and Aaron went in, and told Pharaoh, Thus saith the Lord, God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. . . .

Pharaoh was not only a despot, an absolute ruler, but was worshipped as the impersonation

of the god Ra. He was himself a man-god in the sight of the Egyptians.

Pharaoh replied:

Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. And they said, The God of the Hebrews hath met with us; let us go, we pray thee, three days journey into the desert and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword.

There was no deception in asking for three days journey; that was all Moses had been commissioned to do—they were to go three days journey to Mount Horeb to sacrifice. Moses, like the captain of a modern warship, started out under sealed despatches. He did not know more than that they were to go to Horeb to hold a feast unto the Lord.

There is an interesting thought in connection with the word “feast.” The word in the Hebrew and also in the Greek translation means “a dance.” Religious feasts were more or less accompanied by singing and dancing. By dancing they used their whole body in worship, not only bowing the head or singing with the lips. Some day dancing must be redeemed. It is now given over entirely to the material senses; it must be taken from the senses and given to Spirit. There will be a long journey

before that can come; but everything must glorify God.

And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? Get you unto your burdens.

The word "let" here has the meaning of "hinder."

And Pharaoh said, Behold the people of the land now are many, and ye make them rest from their burdens. And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. . . .

This doubled their labor. The same amount of bricks had to be made. They had to make the bricks by day and gather the straw by night. The taskmasters were Egyptians and under them were the Hebrew officers over their own people.

Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, make brick: and behold, thy servants are beaten: but the fault is in thine own people. But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice unto

the Lord. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish ought from your bricks of your daily task. And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: And they said unto them, The Lord look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

And Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

Exodus 5: 1-23.

Jehovah reassured him and strengthened his heart.

And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage. And the Lord spake unto Moses, saying, Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. And Moses spake before the Lord, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips? And the Lord spake unto

Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

Exodus 6: 9-13.

They came before Pharaoh. Aaron was the speaker, for God had said to Moses, "Thou shalt be a God to Pharaoh and Aaron thy brother shall be thy prophet."

And Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent.

The magians cast their rods also which became serpents. Aaron had already done this sign before the Elders of Israel and it had, without doubt, been reported to the magians; who were ready with serpents which they had trained to stiffen like rods. This sign of the rod held within itself all the other signs and wonders, which were merely details of this first sign. Aaron's rod swallowed up all the other rods indicating that the power of the one God, Jehovah, absolutely obliterates any other claim to power.

Please recall the second Sunday in which we took up the first and second chapters of Genesis. The first chapter showed man and the universe created by Spirit in God's image, by the one God, Elohim; the second chapter presented an entirely different system, the Adam-Eve creation or mortal dustman,

attributed to Jehovah. All this is indicated by Moses and Aaron on the one side, who, representing Elohim, present God's man and universe as the creation of Spirit, the one power: against them are the workers of black magic the representatives of the Adam-Eve creation. Pharaoh, in all the glory of his assumed fantastic power, with priests and magians, is proved powerless,—the Adam man vanishes before the Christ man. Moses is the highest type of Christ and he illumines, with his understanding of God, the whole of the Old Testament. In second Timothy, 3rd chapter, we find the names of the presiding magians at that time: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth."

An interesting thing comes up in the second plague, in which the water of the Nile was turned to blood. The word "alchemy" is an Arabic word meaning *pretended science*. "Chem" is from a Greek root which has exactly the same meaning as the old name for Egypt, "blackness." Egypt took this name from the black soil of the Nile valley. So "alchemy" meaning "pretended science" got its meaning from the black soil of Egypt and thus gave its name to the black art, which simply means the sorcery of Egypt. The magian's rods were swallowed up: their sorcery was proved an illusion; it created a temporary false sense; whereas Moses' power was that which is inherent in man as God's image.

The word of God came to Moses to go to Pharaoh early in the morning, as he came down to the river. This was in March, when the river was rising. The Egyptian's deification of nature centered in Pharaoh, who was at once the chief priest and the god that they worshipped. The Nile is the one redeeming feature of Egypt. If it were not for the river, Egypt would be one with the Sahara Desert. The people are dependent on the river and the higher it rises the more vegetation there will be during the year. It was an official act of Pharaoh to go down, at the rising of the Nile, and have a ceremonial registration of the height of the water. Moses was commanded by God to meet him at this ceremony. The Nile was also worshipped as a god, but Pharaoh, as representative of the god Ra, presided over all other deities.

In turning the waters of the Nile into blood, thereby making it undrinkable, unusable, Moses struck at the very heart, life and religion, at the very being of Egypt, of its people and of Pharaoh himself. The magians who always accompanied Pharaoh did likewise with their "enchantments," with their *alchemy*.

The third plague was that of the frogs. Here Moses struck another blow at the Egyptian religion and theocracy. Frogs were a usual pest in Egypt. They were so troublesome that the Egyptians had in their hierarchy a goddess named Hapi, who was supposed to save them from the

overproduction of frogs. She is represented as having a frog's head. The Hebrews had to be shown the utter futility of the whole Egyptian hierarchy of idolatrous mummery, and through their organization of tribes, clans and households, these wonders were reported to them. The people had to be educated into seeing that all these things they had perhaps believed in, trusted in, were powerless; they had to be weaned away from the long association of 215 years back to the true God. It was not alone Pharaoh who had to be intimidated, but the Hebrews had to be shown that nothing but Spirit has power.

And Aaron stretched out his hand over the waters of Egypt; and the frogs came up and covered the land of Egypt.

They were in their houses, in their beds, in their food; they were everywhere. The magians were able to produce more frogs, but could not do away with them. Pharaoh was forced to send for Moses and Aaron; this was his first sign of yielding. It is clear that every plague was some natural phenomenon of nature, something that the Egyptians had feared, suffered from and worshipped.

God is the creator of all things good and does not create anything that can be a source of evil or suffering. The sign of the rod is the comprehensive sign; it involves all others; it is the power

of God, the spiritual understanding, by which Moses entered into the very secrets of God. Undoubtedly it was during the 40 years of his Median pilgrimage that Moses wrote Genesis. This understanding was the rod in his hand; and as he put the rod of his spiritual power into the consciousness, the life of Egypt, he brought to the surface all the latent qualities of sensuality, greed, oppression, fear, tyranny, superstition and ignorance in the whole Egyptian consciousness. These qualities came into manifestation as frogs, lice, flies, locusts, boils, destructive hailstones, intense darkness and finally death.

With this rod, Aaron struck the dust and immediately innumerable millions of lice rose up which covered the people. Modern travellers in Egypt say that the dust of the Nile valley is extremely pulverized and that it contains myriads of spawn of the most minute gnats. If it is struck, suddenly millions of these creatures swarm the air. So this plague was but another phenomenon natural to Egyptian thought brought into full climax by Moses' exposure of it. The Egyptians had experienced all these things before, but not at one time, nor in such extreme degree. Lice, flies, and locusts were on the list of their gods to be propitiated by sacrificial worship.

The lice were followed by terrible swarms of flies. After each plague, Pharaoh weakened somewhat, and after the plague of flies he sent for Moses and

Aaron and said, "Make your sacrifices in the land; have your ceremony here." But Moses said, "Our sacrifices are an abomination to the Egyptians and we will anger them by the slaying of our cattle." The ox and the cow occupied the highest rank among the Egyptian gods and now a destroying murrain fell upon the cattle.

After the destruction of all their crops by hail and the threat of locusts Pharaoh, at the instigation of his servants, sent for Moses and Aaron and said to them:

Go, serve the Lord your God; but who are they that shall go? And Moses said we will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord. . . .

Pharaoh ridiculed this idea, "Not so; go now ye that are men, and serve the Lord."

The locusts then destroyed what remained of the hailstorm.

Then Pharaoh called for Moses and Aaron in haste and he said, I have sinned against the Lord your God and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God, that he may take away from me this death only.

Exodus 10: 8-17.

But the locusts being dispersed, Pharaoh was still obdurate. There was yet more to be taught

the Hebrews. Terrible darkness was the final blow at the whole hierarchy of Egyptian thought, for their great sun-god Ra, who was impersonated by Pharaoh, was darkened. For three days the darkness was of such intensity that it could be felt. There yet occurs in Egypt, even in modern times, a great darkness due to a certain kind of storm. It is so intense, so heavy, that it is difficult to breathe. There again it was the darkness inherent in the Egyptian thought that was brought into phenomenon.

After this, Pharaoh sent for Moses and Aaron and told them to go but without the women, children and cattle. Moses refused: and so the great and final blow, the slaying of the first-born in every household in Egypt was brought upon them, not only the first-born of men but of cattle. As it is said, "Even the very gods were slain." There was no household where death did not reign. This was an exposition of the first and second chapters of Genesis: the Adam-Eve generation was proved mortal.

In the meantime in every Hebrew household was celebrated the institution of the passover. This took place on the tenth day of the third month. From that time forth it was to be called the first of the months. Thus began the Hebrew sacred year which was calculated by the movements of the moon, a month consisting of 28 days. This sacred year began with our March-April and was called

the month Nisan. It was exactly to the day, 430 years from the time that Abraham left Ur, and exactly 215 years (to the day) that Jacob came into Egypt.

The Hebrews were told to kill a lamb and to dip hyssop in the blood and strike it on the lintel and posts of the door. This has always been recognized as the sign of the cross, prophetic of the blood of Christ, who is the great anti-typical pass-over. They were to roast the lamb by fire, and eat it staff in hand, sandals on their feet, and eat it with bitter herbs, symbolic of their bitter bondage. They were to eat in haste and leave nothing. Each household was to be in its own home nor visit from house to house. Everything was to be in readiness that at the word from Moses they might depart:

For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

Exodus 12: 12, 13.

The Hebrews were ordered to keep the festival of the passover throughout their generations. Paul, in speaking of this says, "Christ our pass-

over is sacrificed for us. Therefore let us keep the feast not with the old leaven of malice and wickedness; but with the new leaven of sincerity and truth." The Hebrews were in the Old Testament passover as type; we are in the New Testament passover, in the great anti-type of Christ's destruction of the power of sin. The Hebrew law had no power to destroy sin. It was a constant sacrifice or atonement for sin. The great passover is Christ's triumph over sin.

The Hebrews were told by Moses to borrow jewels from the Egyptians. The Egyptians gave willingly. In their future work, the Hebrews were going to have need of all they could obtain from the Egyptians. It was but a just return for their years and years of bondage and slavery.

And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment; and the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

The correct sense of the word rendered "borrow" in the original is to "ask of them" or "to take from them."

And the children of Israel journeyed from Rameses to Succoth.

Exodus 12: 35-37.

We have some idea of the immensity of this migration. It was impossible to number the women and children and the youths of tender age; but there were six hundred thousand fighting men that were able to travel afoot. Added to this number were all the women, all the cattle and "a mixed multitude went up with them, flocks and herds, even very much cattle." Three million people, a conservative estimate, required generalship. They started out from Goshan to what is now called the Isthmus of Suez. The north eastern corner of Egypt was strongly fortified against continued invasions from Palestine, the gateway into Asia. Across the Isthmus of Suez was a strong wall, guarded night and day by garrisons. Moses with his army of undisciplined people, women, children and herds of cattle was marching up to this great wall. The whole Egyptian people were still stunned by their last terrible affliction so that the Hebrews had several days to get away.

And it came to pass at the end of the 430 years even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt; this is that night of the Lord to be observed of all the children of Israel in their generations. And the Lord said unto Moses and Aaron, This is the ordinance of the passover. . . .

And it came to pass, when Pharaoh had let the

people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt! But God led the people about, through the way of the wilderness of the Red Sea: and the children of Israel went up harnessed out of the land of Egypt. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the Lord went before them by day in a pillar of a cloud, to lead them the way: and by night in a pillar of fire, to give them light; to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn (that is directly south) and encamp before Pi-Hahiroth, between Migdol and the sea over against Baal-Zephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness has shut them in. . . . And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariots, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt

and the captains over every one of them . . . and overtook them encamping by the sea beside Pi-Hahiroth before Baal-Zephon.

Exodus 12, 13, 14.

The Hebrews saw the hosts of Pharaoh coming. They had been out seven days on their journey; their supplies were failing and they had no water; Pharaoh was behind them, the Red Sea before them and mountains on both sides. What wonder that they cried out to Moses saying:

Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

Josephus gives a very interesting account of this:

The people railed at Moses because they were untrained, undisciplined, ignorant. The children cried to their mothers, the mothers to the fathers, the fathers to Moses, and Moses to God. Moses turned to them and said, "It would be bad enough if ye doubted men, but to doubt God who has shown you all these wonders is impossible. He will provide a way of escape. If it were necessary for us to fly God would give us wings."

But instead the way was opened through the Red Sea. The transit took some time as they

had eight miles to walk, driving their flocks before them. Meantime Pharaoh's hosts armed themselves and broke camp leisurely, thinking that the Hebrews were going to certain destruction. The account in Exodus is full of dramatic action:

And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

And it came to pass that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses, Stretch out thine

hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

Exodus 14: 19-31.

No finer Epic is found in all literature than the Song of Moses accompanied by the men, and Miriam's response in which all the women joined.

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him

an habitation; my father's God, and I will exalt him. The Lord is a man of war; the Lord is his name.

Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them.

Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased.

Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever.

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

Exodus 15: 1-21.

In the 77th Psalm we find this magnificent burst of song.

I will meditate also of all thy work, and talk of thy doings. Thy way, O Lord, is in the sanctuary: who is so great a God as our God? Thou art the God that doest wonders: thou hast declared thy strength among the people. The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled. The clouds poured out

water: the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leddest thy people like a flock by the hand of Moses and Aaron.

The Israelites journeyed from the Red Sea into the wilderness of Shur. They were in distress for water. They came to Mara where took place the healing of the bitter waters; from there they marched to Elim where we will leave them today.

X

THE LAW

LAST Sunday, we left Moses and his people at Elim. Here, they found twelve springs of water, which would seem to indicate the fullness of God's provision for the whole host, because the twelve springs might correspond to the twelve tribes. There were seventy palm trees, which would seem to memorialize the seventy elders who represented the tribes.

The Israelites encamped at Elim for some little time. The provisions they had brought from Egypt were exhausted, and they cried out for the flesh pots of Egypt. But God supplied their need: great flocks of quail were wind-driven to the camp and a strange food which they called manna appeared every morning, after the dew had dried from the ground. Moses ruled that each morning they were to gather no more than the one day's supply. On the sixth day of the week, however, they should gather a double portion. Thus was instituted the formal observance of the Sabbath, by the twelve tribes.

And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. . . . And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna until they came unto the borders of the land of Canaan.

Exodus 16: 23, 35.

Leaving Elim, they pressed on to Dophkah. Dophkah is not mentioned in Exodus; but in the thirty-third chapter of Numbers, is given a complete itinerary. It is often questioned why Moses led the people over this very difficult road to Dophkah. The old copper and turquoise mines, which, at the time of Moses, had been worked for upwards of two thousand years, were on this route, and it is very probable that many Hebrews had been sent to the mines as chain gang workers and that Moses wished to pick them up. He also may have been influenced to stop there for supplies of water, because there are still remains of immense cisterns, built many years prior to the time of Moses, to supply water to the miners. The Israelites departed from Dophkah and pressed on "According to the commandment of the Lord, and pitched in Rephidim, "which means rest; they probably camped there for two weeks or more. They were now in the second month of their

journey. Here they lacked water and murmured against Moses, saying, Why did you not leave us in Egypt, where we had enough to eat and to drink? You have brought us into the wilderness to die.

And the Lord saith unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

Exodus 17: 5, 6.

In the seventy-eighth Psalm, we find an indication that the water brought forth from the rock became a river which accompanied them all through their journey. They did not complain again of the lack of water until near the end of the forty years, when Moses had the one attack of egotism that we all regret: provoked by the injustice, complainings and poor spirit of his people, he said, "Shall *I* fetch you out water from the rock?" Many of the Psalms are inspired by the wonders worked in Egypt and by Moses' leadership through the wilderness journey:

He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams

also out of the rock, and caused waters to run down like rivers.

Psalm 78: 15, 16.

He opened the rock, and the waters gushed out; they ran in the dry places like a river.

Psalm 105: 41.

Paul says in the 10th chapter of 1st Corinthians:

They drank of that spiritual Rock that followed them: and that Rock was Christ.

Every need of man is met by the Christ Mind. This was how Jesus fed the multitude; he lifted them into the consciousness of God's immediate supply of everything, and, at once it was present to them.

At Rephidim, the Hebrews met with their first battle. The Amalekites, descendants of Amalek, who was descended from Eliphaz, the son of Esau, Jacob's brother, attacked them. They raided the rear of the host, stole the cattle, worried the children and caused dissension among the camp followers, until it became a serious situation.

It is at this juncture that we meet with Joshua. He was an Ephraimite, that is of the tribe of Ephraim, son of Joseph. There were 600,000 men of war ready to be called upon. Out of these, Joshua formed an army. Moses gave Joshua full military command, then taking his rod, went with

Aaron and Hur to the top of the hill. Hur was the husband of Miriam, the oldest sister of Moses.

And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur staid up his hands, the one on the one side and the other on the other side; and his hands were steady until the going down of the sun.

Exodus 17: 11, 12.

The book of Deuteronomy is full of priceless gems of spiritual oratory, delivered by Moses, wherein at their journey's end, he rehearsed before all Israel the events of their long pilgrimage. He revived the memory of the wonders that had been wrought for them; he strove to quicken in them a sense of reverence and gratitude to God. In the 25th Chapter of Deuteronomy, we read:

Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. Therefore it shall be, when the Lord Thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an

inheritance to possess it, that thou shall blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

While they were still at Rephidim, Jethro, the father-in-law of Moses, brought Moses' wife, Zipporah, and their two sons, Gershom and Eliezer, who had accompanied Moses on his way to Egypt, as far as the inn where Moses fell ill. Moses had sent Zipporah with the two boys back to her father's home in Midian. By the advice of Jethro, Moses availed himself of the organization of the elders of thousands, hundreds, fifties and tens.

We have seen that on Moses' return to Egypt, Aaron had summoned the Elders of Egypt to hear Moses' account of his divine commission. There seems to have been among the Hebrews a definite sense of representative government. The Anglo-Saxon Race is composed of the descendants of these Pilgrim Israelites. The English Constitutional government and our own American Republic have their roots in this organization of thousands, hundreds, fifties and tens who chose from among themselves their own representatives.

Jethro found Moses very much burdened; he sat all day, and the people waited to come to get judgment from him on differences between them. Jethro rebuked Moses and told him that he was trying to carry too much of the detail of this

heavy enterprise. Moses listened to Jethro and called the rulers of thousands, hundreds, fifties and tens. Moses refers to this in his oration in Deuteronomy:

And I spake unto you at that time, saying, I am not able to bear you myself alone: the Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. (The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you!) How can I myself alone bear your cumbrance, and your burden, and your strife? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken is good for us to do.

So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it. And I commanded you at that time all the things which ye should do.

Deuteronomy 1:9-18.

After the mutually uplifting and helpful visit of Jethro, Moses let his father-in-law return to Midian. The descendants of Jethro were called Kenites. A warm friendship existed forever after between the Kenites and the Hebrews. It would appear that Jethro left his son, Hobab, as a guide.

And Moses said unto Hobab, the son of Raguel (Jethro) the Midianite, Moses' father in law, We are journeying unto the place of which the Lord saith, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel. And he said unto him, I will not go: but I will depart to mine own land, and to my kindred. And he said, Leave us not, I pray thee: for as much as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same we will do unto thee.

Numbers 10: 29-32.

About four hundred years later Saul led an expedition against the Amalekites who lived very near the Kenites.

And Saul said unto the Kenites, Go, depart, get you down, from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

I Samuel 15: 16.

In a later engagement David exterminated the Amalekites, and that branch of Esau which fell upon the Hebrews, when they were weak and untrained for war, was punished to the extreme.

The Hebrews journeyed from Rephidim and reached Sinai, where Moses was to receive the Law. For some time Bible students, travellers and archæologists questioned as to where the true Mount of Horeb is, for there is a whole range known as Sinai and different heights are called Horeb; but it has been indisputably determined: in the Sinai range is a mountain that rises precipitately, like a massive column from 1500 to 2000 feet; at its base is a plain that could easily encamp 3,000,000 or more people. The Hebrews arrived at Horeb in the third month of their journey and remained there a year or more. The people were commanded to keep to the plain, while Moses went up to the Mount, to receive the law from God. Moses gives this account in his oration to the Hebrews before they crossed the Jordan:

The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire, (I stood between the Lord and you at that time, to shew you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount).

Deuteronomy 5: 2-5.

The elders of Israel accompanied Moses and Joshua part way up the Mount; finally Joshua dropped behind and Moses proceeded alone to the summit, where he remained forty days. During his long absence the people grew restive. They said to Aaron, Make us gods. For as for this Moses we wot not what has become of him. Aaron was not strong enough to resist them. He told them to bring their gold ornaments which they had taken from the Egyptians. With these he made a calf, and said, This is the god which has brought you up from Egypt. Aaron must have made a figure that he intended should represent Jehovah. At the very moment that Moses was receiving the law, "Thou shalt not bow down thyself to any graven image," his own associate brother was making just such an image. What a terrible reversal! Just so in our own day: when a truth is being revealed to any one, there is always a reversal of it, in the lower strata of thought. Moses writes thus:

When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water: And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly.

And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant.

And the Lord said unto me, Arise, get thee down quickly from hence; for the people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

Furthermore the Lord spake unto me, saying, I have seen this people, and, behold, it is a stiff-necked people: let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of *thee* a nation mightier and greater than they.

So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands. And I looked, and, behold, ye had sinned against the Lord your God, and had made you a molten calf: ye had turned aside quickly out of the way which the Lord had commanded you. And I took the two tables, and cast them out of my two hands, and brake them before your eyes. And I fell down before the Lord, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger. For I was afraid of the anger and hot displeasure, wherewith the Lord was wroth against you to destroy you. But the Lord hearkened unto me at that time also. And the Lord was very angry with Aaron

to have destroyed him: and I prayed for Aaron also the same time.

And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: then I cast the dust thereof into the brook that descended out of the mount.

Deuteronomy 9: 9-21.

At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou breakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me.

And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me. . . . And I stayed in the mount, according to the first time, forty days and forty nights; and the Lord hearkened unto me at that time also, and the Lord would not destroy thee.

Deuteronomy 10: 1-10.

To have a record of Moses' own words in which his very heart speaks to his people is a wonderful



thing. I do not think many of us realize that we are the lineal descendants of these people gathered at the foot of Mount Horeb, in the wilderness. The Jews of today are descended from the Tribes of Judah and Levi, which were closely associated together. The other ten tribes, which were so long lost to history, have now been found as the Anglo-Saxon race, to which we belong. It should thrill us more than it can possibly thrill a non-Christian Jew to read these records because, as Christians, we have accepted the name of Christ, and not only have Moses the prophet but also Christ whom he foretold. This thought inspires an American Christian as it does an English Christian. They know that they are of the *found* tribes of Israel. We are not only heirs but actual possessors of the promise.

We, in this latter day understanding, not only have the teachings of Christ as they have come down to us through his disciples, but we have the interpretation of these teachings, in Science and Health with Key to the Scriptures, by Mary Baker Eddy. Paul says: "That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all." Though heirs, we were children, no better than servants, before we came into our majority, into that spiritual understanding which makes us full heirs. The Bible was a locked book. We read words of which we understood only the literal meaning.

We had no idea of their spiritual application, until we had the key, Science and Health. Now all history, all prophecy is made plain to us. Paul says:

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent, we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

How many today worship the golden calf? Those that trust in the power of money will not enter the promised land, but will fall in the wilderness.

Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they

are written for our admonition, upon whom the ends of the world are come.

I Corinthians 10: 1-11.

Having brought you to the foot of Mount Sinai, we will go no further in the journey. We might tarry here and look somewhat into the metaphysical interpretation of the Ten Commandments. All of us have no doubt accepted and observed, in great measure, the literal meaning of this law but I do not think that we are apt to regard the first commandment as having any modern application. We learned it and repeated it, "Thou shalt have no other gods before me." We have not believed in Zeus or Buddah; we thought that we believed in the one God. No doubt most of us have dismissed the first commandment as having no particular interest for us.

Thou shalt not take the name of the Lord thy God in vain.

I always thought that meant not to swear. Not having grown up among people who used oaths, naturally I did not use them myself.

Thou shalt not make any graven image, or any likeness of anything, etc.

That was a hard commandment to learn; but it did not seem to have any bearing on those who did not believe in idol worship.

Remember the sabbath day to keep it holy.

I had been brought up by Puritan parents. My father was strict about the observance of Sunday. Later in life, he grew more liberal, and as we lived in the country, we did not feel the stress of our father's restrictions. So that commandment did not trouble me very much. We went to church on Sunday and did the things most Americans do as observance of the day.

Honour thy father and thy mother.

That was easy to do, because I did honour them. I admired them and was more obedient than most children.

Thou shalt not kill.

That was entirely outside the possible.

Thou shalt not commit adultery.

I had a very confused sense as to the meaning of this. I knew that society needs to have a quickened sense of even the most literal interpretation of this commandment.

Thou shalt not bear false witness.

I was only too apt to limit this to testimony given in court.

Thou shalt not covet, etc.

It never occurred to me to want my neighbor's wife, his ox nor his ass. Having servants of our own, I did not desire either his manservant or his maidservant.

When, however, I began to read Mrs. Eddy's *Science and Health with Key to the Scriptures*, the first thing it did for me was to unlock this law. I want to take up the Ten Commandments as given in the twentieth chapter of Exodus, from the metaphysical point of view. The first commandment includes all the other commandments.

I. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

Mrs. Eddy, in giving us the Science of Being, gives the absolute teaching of Christ, of Moses, of Abraham, as to what God is. Jesus, in speaking of God, so often calls Him "the God of Abraham." Abraham discerned God as Power, above, beyond and contrary to the material sense of law. Moses adapted the law of Sinai, as well as he could, to a perfectly untrained people whose whole outlook on life had been warped and dwarfed, morally and spiritually, by connection with the Egyptians, for 250 years, which included 100 years of oppression and servitude, under the yoke of a people who were recognized, at that time, as the great power of the earth. The Hebrews had taken on

much of the false philosophy and superstition of the Egyptians which Moses had to correct. Therefore, much of the Levitical law was designed to purge the Hebrews of idolatrous practices.

The entire teaching of the Bible is that of warfare against the flesh. No priesthood made up of mortal men has ever accepted that and never will. We have no written words of Jesus. There are summaries of his discourses, parables, etc., but he found it dangerous to give his teachings to the people in abstract metaphysical form, because they could not comprehend them and for that reason he taught chiefly by parable. He could trust them to take a story and not pervert it. Jesus was speaking in a dying language, in an obscure corner of the earth and was of a despised race. In process of time, a corrupt priesthood would have interpreted his writings to suit their own purposes. As it was, the *spirit* of Jesus' teaching was early lost. The theology of the church—that institution, whether you call it Hebraic, Latin, Romish, Swedenborgian, Unitarian or Universalist—is a perversion of the teachings of Jesus, through the desire to keep the flesh and not to war against it. The ecclesiastical priesthood has engrafted upon it the preservation of the flesh; whereas Jesus taught the total destruction of the flesh. In this subtile way Christendom has again been led down into Egypt and must

come out of it, just as did the Israelites. They are the type; we are the antitype.

Moses endeavored to lead the Israelites out of the flesh, into which they had deeply fallen. To the Egyptians, the forces of sensuality were god forces. They worshipped them; therefore these carnal qualities became their masters.

The Hebrews were taken out of that literal flesh worship and given the law of Sinai. They were able to accept it only so far as to be better humans. But the spirit of the law escaped the people at large. Moses grasped it; the great prophets had glimpses of it. It was the same when Christ came. He strove to give the spiritual import of the law. When he said to his disciples, "Whom say ye that I am?" He wanted to know from their very lips that they recognized him as a spiritual leader, just as Moses had been a physical leader; that he was lifting them out of the belief of Adam in whom all die, into the spiritual understanding of Christ in whom all are made alive. The flesh was never God's creation, never His image, never man. So Jesus asked his disciples, "What am I?" Peter answered, "Thou art the Christ, the Son of the living God." This declaration by Peter assured Jesus that he had something upon which to build the true conception of God and man. But the same carnal instinct of mortals laid hold of Peter's personality and called that the foundation stone of Christ's church. They

preserved the flesh, held it as God's creation, and on that false conception attempted to build Truth. It was a terrible blasphemy. The theology and priesthood of Christendom are the outcome of this false apprehension of Christ's teachings. Is it not a blessing that Christ never left a written word? It might have been taken as authority by an unscrupulous priesthood, for the further deification of the flesh and for the justification of the man and woman creation which Moses condemned; which Jesus condemned, and which Mary Baker Eddy condemns.

"Thou shalt have no other gods before me"—divine Mind, Spirit. We claim to be a God-fearing people, while we have as many gods as we have senses, and have obeyed them. Paul says, "The law of the spirit of life in Christ Jesus hath made us free from the law of sin and death." The law of sin and death is the law of sensuality, the belief in the five material senses and in the ability of these senses to generate. This is what the law of Sinai forbids in the second commandment:

II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity

of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my commandments.

The Hebrews went no further than the literal interpretation that they were not to make any images whatever. This accounts for the fact that they had no architectural development and no sculpture or painting. But at the time Moses was on the Mount receiving this commandment, he was told to make cherubim. These cherubim were minutely described; they were to have four faces, one of a man, one of an ox, one of an eagle, one of a lion. Therefore it does not mean that they could not sculpture. No, they were to renounce the pride of sex and the domination that man has over his fellow man, arising from the belief that he has power to give life and to take it away.

The Jews could not receive that, and the world could not receive it. The man of God's creating is a wholly spiritual man. He has no sex; he has no carnal nature; To attain that sonship with God, we must learn what the mind of Christ is and possess it. We learn what it is by taking the words of Christ, meditating on them, following his example, and subduing the flesh, until we come into the liberty of the sons of God and find ourselves to be His image.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

To attribute to God that which does not belong to him; to give His name to that which does not signify His nature; to call our material sense of the world God's creation is to use His name in vain. To call Good, Spirit, God, the source of any evil, or the creator of anything that is not like Himself, is to take His name in vain. To call God the creator of flesh is to use His name in vain. To call evil good at any time is to give His name to that which is not God because, God is Good—that is His name, and to even admit evil as real is to take God's name in vain.

IV. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

The six days of labor, in which the Adam race is finding out its own nothingness, are nearly completed. The fact that you and I are here

today discussing these things is certain proof that we are in the sixth day on which God said, "Let us make man in our image." Man in God's image is due to appear to us because we know that this image is a spiritual idea. We know we are not flesh. We know that we are not born of fleshly parents. We know that we have always existed in God. If your childhood were real, it would stay with you; remain real. But how much of it can you remember? Your real self is something far, far beyond what you are able to show to others; far beyond anything that you are able to demonstrate, at the present moment. Your spiritual aspirations are more nearly your real self; the highest point you can reach in your communion with God is your real self. Is that born of the flesh? It cannot be, for if it were then the moment of your material birth would have been the supreme moment of your realization. What do you really know about your flesh birth? You have only the word, the assertion of your parents that it ever took place. You do not know it of your own knowledge. Some one told you and they told you a falsehood, made to you a statement based on false sense testimony. You were born of God and no mortal eye was there to see your spiritual conception and birth. The seventh day is the rest that belongs to us when the Adam belief is entirely worked out.

V. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

How do we honor this Father-Mother-God. By being idea of Principle, image in Mind; by living in accordance with the "law of the spirit of life in Christ Jesus." We are not permitted by this law to look upon graven images of flesh and blood as real. Mrs. Eddy says, "Mortal man has made a covenant with his eyes to belittle Deity with human conceptions." We must strive to break this vicious covenant. We should be conscious that we are violating God's law when we see each other as mortals. In spiritual consciousness, we do not conceive of each other as flesh. The seventh day is approaching, in which we shall rest from the labor of continually disputing the physical senses, and shall know with the mind of Christ that we are God's ideas. "There remaineth a rest to the people of God."

VI. Thou shalt not kill.

What is life? Life is Spirit, not flesh. To stifle the spirit is to kill. Did you ever scorn anybody's spiritual aspirations, or mock at their spiritual intuition? Answer that question for yourselves. We cannot kill without being killed.

“He that taketh the sword shall perish by the sword.”

Again quoting Mrs. Eddy: “Thou shalt not strike at the eternal sense of Life with a malicious aim but shalt know that by doing thus thine own sense of Life shall be forfeited.” (*Misc.*, p. 67.)

VII. Thou shalt not commit adultery.

The Egyptians observed no moral law; it was imperative to obtain a morally clean status for the Hebrews. But the law of Sinai demands also a higher construction: adultery is the mixing of two elements that do not belong together. You cannot mix truth and error. Moses said, “Circumcise the foreskin of your hearts.” Monotheism, the worship of truth, must so constitute our thought that we cannot confuse truth and error. Truth is truth; error is a false claim opposed to Truth, which we must silence. “Thou shalt not commit adultery” is an imperative command addressed to you and to me every day of our lives.

In *Miscellaneous Writings*, p. 67, Mrs. Eddy says in commenting on this commandment: “Thou shalt not adulterate Life, Truth or Love,—mentally, morally, or physically.”

VIII. Thou shalt not steal.

By this time we cannot but see how drastic the law is. Shakespeare says, "Who steals my purse steals trash . . . but he who filches from me my good name robs me of that which not enriches him and makes me poor indeed." It takes very careful, righteous judgment not to steal a person's reputation; not to steal another's time. To be in debt is to steal. To spend money owed to another, in self-indulgence, is to steal. Mrs. Eddy applies this command to demanding another person's time and attention. A spoiled child steals the peace of the entire family. We should be watchful that our selfishness does not steal another's peace of mind; that our vanity does not demand another's attention. There are many, many, ways in which we can be robbers, thieves. Of this commandment Mrs. Eddy says:

"Thou shalt not rob man of money, which is but trash compared with his rights of mind and character." (*Misc.*, p. 67.)

IX. Thou shalt not bear false witness against thy neighbour.

We are in court every day and the Judge of the whole earth sentences us. Are we bearing false witness against each other? Every one is God's idea; are we bearing witness to that? The newspapers are the greatest false witness

bearers on earth. They present man as sick, sinning, dying; as born, married, dead, buried. None of these things are true of man.

Mrs. Eddy interprets this commandment thus: "Thou shalt not lie, either mentally or audibly, nor cause it to be thought." (*Misc.*, p. 67.)

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

"Thou shalt not covet." This clause of the Law is as imperative as "Thou shalt not kill." Both have root and inhere in the fundamental statement, "I am the Lord. . . . Thou shalt have no other gods before me."

This Me is I AM THAT I AM. It is Principle; it is source and very substance of all things.

Man, God's image, is the idea of Principle. He cannot be conscious of the absence of anything. Covetousness would be a supposititious alienation from God, a loss of ideaship, an illegal, illogical, impossible state.

The law of Life is absolute unity with God, Principle. The true sense of being is consciousness of sonship with divine Principle. Sonship is the power to reflect creative Mind, and reflection makes manifest ideas resident in Mind.

Covetousness is deadly. It implies uncon-

sciousness of Life, the source and supply of being. Covetousness is idolatry, because it is a turning away from God, Spirit, Mind to the worship of Baal. Covetousness looks to material means and methods as creator, instead of realizing the ever-present Principle and reflecting, by mental manifestation, all there is in the infinite, divine Mind.

To covet is to reverse the law of creation. Possession is but reflection of creative Mind. The "substance of a thought, a seed, or a flower is God, the creator of it." (*Science and Health*, page 508.) To covet is to evince ignorance of this eternal, immutable fact; it is to misplace substance in the object coveted and so derogate from the majesty, dignity, and sole prerogative of Spirit, Mind, Principle. To possess a desired object, one must be in such rapport with creative Mind as to think, reflect it. The object is a thought and must be so conceived of.

The Hebrews were constantly falling into Baal worship; that is, they looked to other than divine means to produce phenomena and meet their needs. Moses was ever warning them of the fatal result of such practice. Jesus emphasized this point, when he urged upon his hearers to seek first the kingdom of God, where every real object exists. To look elsewhere for anything he declared was characteristic of the Gentiles—those who know not God.

And here let me call to your attention the wrong use of the terms Israel and Gentile. Israel means one who knows and serves God. Gentile quite the contrary means one who knows *not* God. No Christian should allow himself to be called a Gentile and no Christ-denying Jew is an Israelite.

Jesus, the true Israelitish Jew, whose followers are called Christians said:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

Christ Jesus.

JOSHUA'S LONG DAY

AND

THE DIAL OF AHAZ

SERIES I., No. 2 OF THE OUR RACE SERIES

BY

CHARLES A. L. TOTTEN

REVISED AND EDITED

BY

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NOTE

In these latter days the Bible has been called into court and its testimony admitted as accurate and reliable testimony. The following excerpts from an article written some thirty-five years ago by Lieutenant C. A. L. Totten are therefore of special interest.

S. M. H.

THE BIBLICAL ACCOUNT OF JOSHUA'S LONG DAY

"THE Battle of Beth Horon," remarks Dean Stanley, "is one of the most important in the history of the world; and yet the very name of this great battle is far less known to most of us than that of Marathon or Cannae." (*Dict. of Bib.*, art. Beth Horon; Stanley, p. 208.)

Beth Horon (the *House of Caverns*) was the name of two villages, an upper, and a "nether" or lower (Josh. xvi. 3-5; Chron. vii. 24), on the steep road from Gibeon to Azekah, and the Philistine Plain (Josh. x. 10-11, I Macc. iii. 24), which is still the great road of communication from the interior of the country to the sea-coast.

The account of the Battle of Beth-Horon is found in the tenth chapter of Joshua:

Now it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; That they feared greatly, because Gibeon was a great city, as one of

the royal cities, and because it was greater than Ai, and all the men thereof were mighty.

Wherefore, Adoni-zedec, king of Jerusalem, sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it. And the men of Gibeon sent unto Joshua to the camp of Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour. And the Lord said unto Joshua, Fear them not: for I have delivered them into thine hand; and there shall not a man of them stand up before thee. Joshua therefore came unto them suddenly, and went up from Gilgal all night. And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

And it came to pass, as they fled from before Israel,

and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died; they were more which died with hailstones than they whom the children of Israel slew with the sword.

Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal.

Joshua 10: 1-15.

THE SHADOW ON THE DIAL OF AHAZ

SHARING the attention of the faithful, and equally demanding that of the merely scientific, stands the complement of Joshua's Long Day, namely, the absolute turning back of the sun in the time of Hezekiah. To reject one is to reject the other even more positively, and to accept either, logically demands the recognition of both. The latter is referred to three times in the Bible, and we quote each account at length.

In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the

God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

II Kings 20: 1-11.

In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live.

Then Hezekiah turned his face toward the wall, and prayed unto the Lord.

And said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

Then came the word of the Lord to Isaiah, saying, Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

And this shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken;

Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

Isaiah 38: 1-8.

In those days Hezekiah was sick to the death, and prayed unto the Lord: and he spake unto him, and he gave him a sign.

II Chron. 32: 24.

Upon the basis of these four accounts of the two events, as true history, we have investigated them against the Cycles of the Heavens which still continue to score off human "times and seasons," and have found that they accord with these cycles, and are agreeable to *Chronology*. It is, therefore, next in order to premise our discussion by a succinct statement of the results arrived at by calculation.

JOSHUA'S LONG DAY

JOSHUA'S Long Day actually consisted of twenty-three and a third hours added to the twenty-four regular hours. . . . These forty seven and a third hours were considered as two full days by the calendar keepers of that time and the single day which was, therefore, intercalated by them was more than, or chronologically ahead of the truth by forty minutes; a fact of which the Hebrews certainly seem to have preserved a careful record, down to the days of Hezekiah, when, by an additional Operation of Divine Power, the calendar was set absolutely right.

The writer does not pretend to explain *how* the Day in question was lengthened, but accepts it as a literal fact fully corroborated by history.

The Grecian Herodotus, whom we call "The Father of History," verifies it by quoting the records shown to him by the priests while he was in Egypt. This is independent testimony, for neither the Greeks nor the Egyptians refer to the Hebrew account as the source of their own. But we may also refer to the Chinese,

who preserve still another independent record of a similar event (no doubt the identical one), as having occurred in the reign of Yeo, who was contemporary with Joshua.

In view of these four independent, and widely separated accounts, we must consider the event to be indisputable, so far as its *historical* evidence is concerned; and we maintain that no "wise-man" will say a word against the possibility of reducing the relative motion of the three bodies (earth, sun and moon), even to a standstill, until he really knows and can explain how that motion is produced!

No less eminent a philosopher than Newton has demonstrated how quickly the earth-motion might be slowed down, without appreciable shock to its denizens; and while the scientist can easily illustrate it, the devout astronomer,—(and "the undevout astronomer is mad")—can as easily offer a natural method whereby the stoppage could have been brought about.

For instance, anyone may see, in the windows of the optician, a tiny apparatus, with four fans, which turn around with considerable speed, when exposed to the light. It is perhaps as near an approach to perpetual motion as man's ingenuity can make. If we merely raise our hand to interrupt the action of the actinism in the sun's rays, we immediately reduce the velocity of this apparatus to about one-half.

Now a cometary mass interposed between the earth and the moon, and the sun, in Joshua's day, might have easily cut off the actinic rays of the sun, without affecting the light and heat rays of the spectrum at all, and so have accomplished the phenomenon. *How* it really was accomplished, God only knows; that it was done Secular History testifies, and Sacred History asserts, with an authority not to be apologetically ignored by anyone who prays sincerely that he may be "sealed" with saving faith.

The writer was led to make this calculation not to find out *whether* the account were true, but rather because he was convinced that it *was* so, and that it could therefore be *proved* to the satisfaction of any *reasonable* man.

Now it may be further stated, that in the course of his studies, and calculations, he has been led to see that the collateral fraction of an hour (40 minutes) required by the "turning back of the shadow upon the Dial of Ahaz," in the days of Hezekiah, also forms an integral and necessary part of human chronology, and must be restored to it, in order to work the cycles of astronomy with absolute accuracy.

The fact is there can be no compromise in the position of a believer in the Bible. We freely grant this to the Agnostic as the essential substance out of which the only bridge, whereon we

can hope to meet and draw up the preliminaries of an eternal truce, must be constructed, and we equally insist upon its employment by the Gnostic. That is, we fully recognize the logic of fundamental "common sense," and maintain, with all men of sound mind, that it can be fairly demanded of the Bible, that it shall square itself to its own record, when tried at the bar of the most transcendental astronomy, since by the premises of creation and inspiration, their authorship is One.

In the account given in the tenth chapter of Joshua, we find the sun placed upon the meridian of Gibeon, ($35^{\circ} 10' \pm$ E. of Greenwich), which latter place (Gideon) lies east of Beth-Horon by some $6' \pm$ of arc; while, at the same time, the moon is located upon the meridian of Ajalon ($35^{\circ} 2' \pm$ E. of Greenwich), at about an equal distance of arc ($6' \pm$), to the west of Beth-Horon.

The moon was therefore recorded as about $8' \pm$ west of the sun and had the relative motion of "the three bodies" not been arrested, she would have come into conjunction (*i.e.*, become "new,") in about thirteen minutes of time.

The mere mention of the moon, under the circumstances involved at Beth-Horon, is a positive and *prima facie* guarantee of historical accuracy in the whole account.

For, as it was at *midday* that Joshua found himself at Beth-Horon, and the moon, both by modern calculation and by the tenor of the record, was so near to the sun (*i.e.*, at that portion of her orbit where she is always invisible even at night), there is no human probability that she would have been mentioned at all had not the facts of the case both warranted it and demanded it, as a necessity. For about $27\frac{1}{2}$ hours, both preceding and following a conjunction, the moon has no "phasis," and the Bible account places her within fifteen minutes of the sun!

Bathed in such a meridian sun-glare she would have been invisible even to the *Lick Telescope*, and nothing but the veracity of the fact will ever reasonably account even for her incidental introduction into the record of this stupendous effort of the "Solar System."

But *being* there, and being, moreover an essential and ruling element of Hebrew calendric methods, the whole system of Sacred Terrestrial Chronology demanded that she should be involved in the same mandate of Silence imposed upon the sun, under penalty, if not, of throwing all the writings of Moses into unutterable confusion! For these writings are strung together, historically, in terms of a Lunar calendar, pure and simple, while at the same time their Chronology is consummately intercalated in order to keep solar time also. Hence to have held the

sun which did *not* rule the Hebrew "working" calendar, and to suffer the orb that did so to pursue her *lost* way, would have necessitated an entire re-editing of the Pentateuch or else have required all future generations to correct its chronology by the use of a "constant" of the most complex mathematical character.

Such a stoppage, therefore, as Joshua was led to request (Joshua 10:8), demanded a stoppage of the moon as well as of the sun, *i.e.*, the earth's rotation and the moon's orbital motion had equally to be controlled. It is to this fact alone that we are indebted for any mention of the moon, and so her absolute place in her orbit is as positively fixed by the record, as is that of the sun, which was, after all, the ruling light, so far as merely Beth-Horon's *battle* is concerned.

The effect of the stoppage of all relative motion among "the three bodies" for "about a whole day," was merely to introduce a single week-day into the calendar, and this was effected by the Hebrew priests, then and there, as a separate and distinct "measure" of the "*duration*" itself.

But, in so far as the actual measure of *celestial arc* is concerned, it could not, and did not, lengthen the then current year, by anything whatsoever. That is, they, the year, the lunation, and the terrestrial rotation, were severally completed, when they were suffered to resume their "speech,"

at the very same points of the zodiac which they would have reached had the incident not occurred.

If the power of Jehovah had enforced this "silence" on the spheres for a whole year, instead of for a single day, the cycles themselves would bear no evidence thereof *today*, save only to mark, as now they do, the fact and date of the conjunction *at which* it was recorded to have occurred,—*i.e.*, to have begun and ended,—for the logical, and astronomical, carrying out of the mandate, requires no change of relative arc measurements while the "silence" continued.

But accurate chronology *would have borne* true evidence of the fact, and of its duration, if so be it should have been as well preserved by the Priests, (who were the calendar keepers), as they did preserve that of the single day which they recorded to have actually occurred.

The sun and moon were in accurate conjunction, in the mid-heavens over Beth-Horon, on the 24th day of the 4th civil, or 10th sacred month of the Hebrew calendric year 2555 Anno Mundi, which day was a *Tuesday*, at 11.13 A.M. Whereas, if we reverse the cycles from the latest solar-eclipsing conjunction of history, to wit, that of Tuesday, June 17th, 1890, they pass unerringly backward to that same conjunction, and make it 1,217,539 days "ago," but upon a *Wednesday*, at about 10.33 A.M.! *i.e.*, there is inevitably "*about a whole day*" between the results!!!

Now, as to these intervening $23\frac{1}{3}$ hours, Astronomy is *dumb*, and will be dumb *forever*, while History—in Palestine, in Greece, in China, and in Egypt—is eloquent, and Chronology, in God's word, "is so written" that woe betide the fool who rushes in "where angels (and even devils) fear to tread."

This conjunction found the sun over Gibeon, the moon over Ajalon, Joshua, in the height of battle, at Beth-Horon, exactly midway between them. That is, the sun and moon were, to the last element of "arc," in Joshua's mid-heavens.

That a severe convulsion of nature had already begun is manifest from circumstances detailed in verse 11, where we learn that "It came to pass as they fled from before Israel, and *were going down to Beth-Horon*, that the Lord cast down great stones (aerolites?) from heaven upon them unto Azekah, and they died. There were more which died with hailstones than whom the children of Israel slew with the sword."

By this time Joshua himself must have been in the vicinity of the elevated central point of the broadly extended battlefield, and the moment had arrived to announce the outcome of the prodigy which was already in progress.

The sun and moon, at this moment, 11 A.M., were absolutely in the "mid-heavens," equally distant to the east and west of Beth-Horon—

Joshua's own zenith—and about thirteen minutes of arc apart, that is, they were, respectively, over the meridians of Gibeon and Ajalon, to his right and left, as he pursued the enemy northward.

The conjunction was accurately due at 17h. 12m. 56s. 48'' ' 18iv. 16v. 47vi. 24vii. 26viii. 40ix. of that day, counting from its sunset beginning, say at our 13m. past 11 A.M. of Tuesday, Dec. 21st. It is at this juncture, therefore, that the incident recorded in Joshua x: 12, 14, took place, and which, as we have seen, are now so circumstantially verified by History, Geography, Chronology and Astronomy acting in concert. They are "written" as follows:

Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites before the Children of Israel, and he said in the sight of all Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. . . . So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it, or after it that the Lord hearkened unto the voice of a man: For the Lord fought for Israel.

The Hebrew text states that the command to the sun and moon was "Be Silent!" and that the

duration of this Silence "was *about* a whole day," *i.e.*, $24\overline{+}$ hours.

It therefore covered the remaining part of Tuesday and ran over (if full 24 hours) to about the corresponding hour of Wednesday, and thereafter, up to that sundown, the remaining hours of Wednesday were completed.

It is to be noticed that within the first thirteen minutes which succeeded the resumption of relative motion, the *delayed* conjunction must have taken place and therefore it occurred just where our modern reversion of the cycles demands, *i.e.*, upon a Wednesday, agreeing with the very sequence of the week-days now kept in our modern calendars, and 1,217,530 days *before* our Tuesday, June 17th, 1890.

It is the firm conviction of the writer, fully borne out by certain conditions impressed upon the verification of these events as part of one grand entirety, that the actual duration of the stoppage of relative motion, in Joshua's day, was exactly $23\frac{1}{3}$ hours, and that, to avoid calendric confusion, the High Priest, or official time-keeper naturally authorized the intercalation of a full day, 24 hours, at the time of the Beth-Horon occurrence: that, nevertheless, it was always thereafter a matter of the most careful record that this intercalation was 40 minutes in excess of the truth.

This knowledge must have descended to the

days of Hezekiah and Isaiah, the latter of whom, probably fully informed thereon, made double purpose in his later and extraordinary request, that this remaining part of the missing hour might be then and there made up, and the calendar thus made absolutely correct.

Isaiah's visit to Hezekiah was upon Wednesday, the 18th day of the first civil month of 3293 Anno Mundi, and at the 18th hour thereof, or at "High Noon," reckoning from sundown, the sun went into autumnal equinox.

It was at this very moment, and before Isaiah left the sick king's bedside, to which he had just previously returned, (2 Kings xx: 4, 5), that, at the prayer of the prophet, the "Shadow went back" 10° or 40 minutes, "upon the dial of Ahaz."

The sign was thus given at once, and upon the actual Solar New Year's *Day* and *instant*, although from the position of the then current year upon the calendar the event has until now been completely hidden from us moderns.

There is no reason to doubt that the prodigy was quickly reported to the anxious monarch, by the High Priest of the day, for this latter, as the official calendar keeper would at that very moment have been closely watching the Shadow in the court without and would have been so doing entirely unconscious of what was taking place at the same time beside the sick bed in

the palace, since he would, by mere virtue of his office, have been necessarily and *personally at the Dial awaiting the New Year instant!* It was at such a moment that "Isaiah the prophet cried unto the Lord; and He brought the shadow 10° backward by which it had gone down in the dial of Ahaz."

The significance of these closely related circumstances is not to be underrated nor should we lose sight of the fact that we are now, for the first time, sufficiently informed upon them to understand properly the *rationale* of what occurred upon that momentous day. Moreover the machinery for all this observation already existed in a most elaborate form.

The Equinox of the year in question was a remarkable one at Jerusalem just because it occurred at local high noon. The normal advent of this particular equinox was undoubtedly foreknown as an astronomical event, and eagerly anticipated by those skillful star gazers. Moreover the machinery for all this observation already existed in a most elaborate form.

Ahaz, more than any of the kings of Judah, had turned his attention to Sabaism or star worship (2 Chronicles xxviii), had erected its astrological altars throughout the cities of his fathers, and he had copied the designs of one, in particular, whose steps formed the famous Dial, from an original seen by him in Damascus,

where he went to meet Tiglath-pileser (2 Kings xvi). This altar was placed right in the center of the Temple area, not only therefore was it conveniently located for meridional observations, but from that area the access into the King's palace was direct.

We can thus easily picture to ourselves the two groups who were chiefly concerned in the event—the High Priest with his attendants carefully watching the Shadow as it moved slowly toward the Noon mark, and the King dying from a carbuncle in its last stages doubtfully listening to Isaiah as he promised him so speedy a recovery, that in three brief days he could go out and pay his vows in person at the altar. These circumstances also lend a peculiar light to the “sign” the prophet then and there suggested in verification of his message. What was going on without in the Temple's court was a matter of general information. The King, of course, knew it; Isaiah knew it; all Jerusalem knew it; and this very fact may have suggested to Isaiah the peculiar fitness of this particular sign under the circumstances. It was already noon, and the Shadow was probably just about to fall into coincidence with the meridian.

“Shall the Shadow go forward 10° , or go backward 10° ?” now asked the prophet.

And Hezekiah answered, “It is an easy thing for the shadow to go down 10° ,” *i.e.*, to pursue

its course. "Nay, but let the shadow turn backward 10°."

In the court without the intent group are just about to announce the meridional coincidence, when lo, the shadow suddenly reverses its easy motion, and an unexpected and unprecedented prodigy occurs. The shadow moves slowly and steadily backward over a large section of the dial, and stands at the 20 minute mark. Forty minutes yet to noon! There is no doubting the evidence of one's own senses, and chief among those who were amazed stood the High Priest himself!

The surprise and consternation of this functionary can be judged of in a small degree *by the sense of awe* with which the present discovery of this so unlooked-for accuracy, and the fitness of the several phases of the incident must strike the modern mind!

The moon herself was equally affected upon this occasion, *i.e.*, the stoppage or actual reversion this time was a relative one of the whole luni-terrestrial system.

But the moon is not mentioned in the account, because she was just short of her fourth quarter (*i.e.*, 21.94 days old), and, as it was "high noon" she was of course more than 90° away, *i.e.*, just below the eastern horizon, and, therefore, no Palestinian landmarks could be cited in her behalf. Nevertheless, as all astronomers know, the earth

and moon are so rigidly related to each other in their dominant circle, that in this particular case she is as clearly implied in the "ipso facto" as if her actual position could have been geographically fixed.

It is questioned in the mind of the writer to which of these two stupendous events in the solar system he should accord the superior place. Perhaps the answer can never be fully satisfactory. The fact is they form the complements of each other, and have written into human chronology by the combined action, a single day, unique among all others, in that it begins and ends in the "mid-heavens," and works from its commencement to its close without a setting or a rising sun!

Joshua's Long Day, Tuesday-Wednesday, 24-25 of 4th Civil (10th Sacred) month! One sunset *lost*, one week-day of 24 hours *gained!* hence, while the next 24 hours was, and still is reckoned as Thursday the 26th by the Calendar, it is clear that from henceforth the week-day designations are ahead of the rigid *sunset reckoning by one sunset!* The Jews, as do we, hold by the former, *i.e.*, the calendar, for their week-day designations, and for the regulation of their Sabbath, while we of Israel having in the later days been led to keep the anniversary of the week-day of the Resurrec-

tion, even Sunday, as Sabbatic, and so having moved forward one sunset, are true to the more primal law by the Sabbatic sunset count! But all days are alike unto the Lord, who is Lord also of all. Sanctify thou, therefore, each unto Him; honor the seventh day, *if you know it!* but see that thou doest good only upon each, and then only shalt thou be in Covenant relations with thy God.

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